

**PERSUASION IN COMPLIANCE-GAINING MESSAGES IN TSHIVENḐA DRAMA  
TEXTS: A COMMUNICATION THEORETIC APPROACH TO INTERPERSONAL  
INTERACTIONS**

**By**

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## **DECLARATION**

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## ABSTRACT

The purpose of the study was to explore compliance-gaining messages during interpersonal interactions that garner persuasion by critically analysing discourses excerpts from selected Tshivenda drama texts. Although the focus of the study was on discourses extracted from drama texts, analysis of one example from prose texts from literature in the same decade was included to capture the relative linguistic features that fit the theoretical perspective employed. Motivation for the choice of this research study was on grounds of the thematic properties of several drama and prose works which give evidence on how communication with goal attainment intentions occur in Tshivenda social-cultural life. The primary considerations in the selection of these texts were exemplification of persuasion communication in the respective texts whereby a range and variation in language-related socio-cultural values and norms can be identified from traditional to more modern society.

However, readers and prospective researchers could observe that the study demonstrates interpersonal interaction and the choice of influence messages of participants involved in communication. It reflects how rational conditions dictate compliance or resistance by characters through dialogues in the form of verbal and nonverbal expressions during various discourses. Since the study was focusing on how persuaders and persuadees use linguistic resources, it became evident that human beings are created with the capacity to interact through language which is part of the social structure that defines communities, for, during influence interactions, elements of persuasion are consciously or unconsciously threaded from one individual to the other through compliance-seeking efforts embroiled with social appropriateness to save positive face.

Literature reviewed dwelt upon great minds of respective proponents of persuasion in compliance-gaining messages, to name but a few: Dillard (1990, 2004, 2008); Cody, Canary and Smith (1994); Wilson (1997, 2002, 2009, 2010); Schrader and Dillard (1998); O’Keefe (2002); Heller (2004); Koerner and Floyd (2009); Polomares (2009, 2011); Hess and Cofelt (2012); whose arguments were based on theories of persuasion especially the Goal-Plan-Action (GPA) which this research focused upon.

The design and methodology adopted for the study is discourse-textual analysis coupled with the mixed method (qualitative-quantitative) which employed purposive sampling that involved an in depth random selection of Tshivenda drama and prose texts, as well as cluster sampling whereby sampling of drama and prose texts are clustered in terms of their periods of publication reflecting the thematic properties of the time.

Data analysis and interpretation involved identification of compliance-seeking messages excerpts that display the general interpersonal influence goals types namely: primary and secondary goals from all selected drama and prose texts over 1960-2009 in terms of the GPA model in persuasive message production stipulations. The discursive features of messages were examined and analysed following their influence attempts plans scrutinising tactics, strategies and persuasive appeals of message sources generated for compliance-gaining. The study also included analysis of the cognitive compliance-resistance strategies during goal detection, formulation of constraints and obstacles to compliance, including topic-avoidance message features by the goal targets during interpersonal influence attempts.

It finally, presented interaction goal categories occurring in Tshivenda drama and prose texts from the discourses elaborating on issues of social importance addressed during goal pursuit episodes as thematic properties that propelled persuasive communication in the study. The study attested that the GPA theory applications may be employed to a range and variation in language-related socio-cultural values and norms identified from traditional to more modern society through persuasive communication evolving throughout successive generations.

## OPSOMMING

Die doel van die studie is om boodskappe vir die bereiking van voldoening te ondersoek gedurende interpersoonlike interaksies wat van oorreding gebruik maak. Hiervoor word diskoersuittreksels uit 'n groep uitgesoekte Venda-dramatekste krities ontleed. Hoewel die klem van die studie op diskoerse in dramatekste val, word 'n ontleding van een prosateksvoorbeeld uit literatuur van dieselfde dekade ook ingesluit om die relatiewe taalkenmerke te bepaal wat met die gekose teoretiese perspektief verband hou. Die keuse van hierdie navorsingstudie was gegrond op die tematiese eienskappe van verskeie drama- en prosawerke wat toon hoe kommunikasie in die strewe na 'n bepaalde doel in die Venda- sosiokulturele lewe plaasvind. Die bepaalde tekste is gekies omdat dit as voorbeelde dien van oorredingskommunikasie waarin 'n hele aantal verskillende taalverwante sosiokulturele waardes en norme in tradisionele tot meer moderne samelewings uitgewys kan word.

Lesers en voornemende navorsers sal egter opmerk dat die studie interpersoonlike interaksie demonstreer, sowel as kommunikasiedeelnemers se keuse van beïnvloedingsboodskappe. Dit weerspieël hoe rasoniese omstandighede tot karakters se voldoening of weerstand lei deur dialoë in die vorm van verbale en nieverbale uitdrukking gedurende verskillende diskoerse. Aangesien die studie konsentreer op hoe diegene wat oorreed en diegene wat oorreed wórd van taalhulpbronne gebruik maak, word dit algaande duidelik dat mense geskep word met die vermoë om deur taal met mekaar om te gaan, wat deel is van die sosiale struktuur wat gemeenskappe definieer. Gedurende beïnvloedingsinteraksies word elemente van oorreding bewustelik sowel as onbewustelik van die een individu na die ander oorgedra in die poging om voldoening te bereik, wat ten nouste verband hou met sosiale gepastheid om aansien te red.

Die literatuur wat vir hierdie navorsing bestudeer is, handel oor van die voorste denkers en voorstanders van oorreding in boodskappe vir die bereiking van voldoening. Dit sluit onder meer in Dillard (1990, 2004, 2008), Cody, Canary en Smith (1994), Wilson (1997, 2002, 2009, 2010), Schrader en Dillard (1998), O'Keefe (2002), Heller (2004), Koerner en Floyd (2009), Polomares (2009, 2011) en Hess en Cofelt (2012), wie se argumente berus op oorredingsteorieë, veral die teorie van doel-plan-aksie ("GPA") waarop hierdie navorsing konsentreer.

Die studieontwerp en -metodologie behels diskoersteksontleding en 'n gemengde metode (kwalitatief-kwantitatief). Doelgerigte steekproefneming is gebruik, d.w.s. 'n noukeurige, lukrake seleksie van Venda-drama- en -prosatekste, sowel as trossteekproefneming, waarin 'n steekproef drama- en prosatekste saamgegroepeer is op grond van publikasietydperk, wat die tematiese eienskappe van die betrokke tyd duidelik na vore bring.

Vir dataontleding en -vertolking is uittreksels uit alle gekose drama- en prosatekste van die tydperk 1960-2009 geïdentifiseer waarin boodskappe vir die bereiking van voldoening voorkom, en wat die algemene tipes interpersoonlike beïnvloedingsdoelwitte, naamlik primêre en sekondêre doelwitte, toon ingevolge die bepalinge oor die produksie van oorredingsboodskappe van die GPA-model. Die diskursiewe kenmerke van boodskappe is ondersoek en ontleed deur die beïnvloedingspogings en -planne daarvan te bestudeer, met bepaalde klem op die taktieke, strategieë en oorredingsversoeke wat boodskapbronne inspan om voldoening te bereik. Die studie behels ook 'n ontleding van die kognitiewe voldoeningsweerstandstrategieë by doelbespeuring, en die formulering van beperkinge en hindernisse vir voldoening, onder meer die kenmerke van onderwerpvermydingsboodskappe deur doelteikens gedurende interpersoonlike beïnvloedingspogings.

Laastens bied die studie 'n beskrywing van die interaksiedoelkategorieë wat uit die diskoerse in die Venda-drama- en -prosatekste na vore kom, met bepaalde klem op kwessies van sosiale belang wat gedurende doelnastrewingsepisodes ter sprake kom as tematiese eienskappe wat oorredingskommunikasie voortdryf. Die studie bevestig dat die GPA-teorie toegepas kan word op 'n aantal verskillende taalverwante sosiokulturele waardes en norme in tradisionele tot meer moderne samelewings wat blyk uit oorredingskommunikasie oor generasies heen.

## **DEDICATION**

This work is dedicated to my grandmother NgwaMaphakela (Kgomo) who lives in me by physique and character; my beloved son Bono (whom I miss dearly every moment) whose valuable life was carelessly swept from my sight; including my grandchildren Bono Ben, Tsiko Masindi and Makhado Kwengweledzani.

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## **ABBREVIATIONS AND ACRONYMS**

AIDS	:	Acquired Immune Deficiency Syndrome
AWB	:	Afrikaner Weerstandsbeweging
CR	:	Cognitive Rule
E-DCU	:	Elementary Discourse Constituent Unit
ELM	:	Elaboration of Likelihood Model
EPPM	:	Extended Parallel Process Model
FTA	:	Face Threatening Acts
GPA	:	Goal-Plan-Action
HIV	:	Human Immunodeficiency Virus
MBRS	:	Miller, Boster, Rollof and Seibold

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## **CHAPTER 1**

### **ORIENTATION**

#### **1.1 INTRODUCTION**

This chapter focuses on the orientation of the study whereby item 1.2 addresses preliminary and rationale for the study which exemplifies selection of Tshivenda drama and prose literary texts from 1960 to more modern decades. The selected literary texts abound with interactive situations, wherein messages carry goals, plans and tactical strategies from message sources for compliance of the target. This thesis explores discursive interactions among characters whereby persuasive messages like requests, instructions, commands and other influence attempts that justify seeking compliance as rationale for taking action by the target (Wilson, 2003:3). Item 1.3 is confined to the problem statement and focus whereby the researcher argues that as much as research on persuasion and compliance-gaining have been conducted in diverse languages, little has been done in Tshivenda.

Further, albeit persuasion communication in Tshivenda exhibits discourses that depicts its distinctive character, its relevance and applicability to persuasion and compliance-gaining have not been explored yet through an enquiry of Tshivenda drama and prose texts. Item 1.4 is relevant to delimitation and scope of the study, whereas item 1.5 treats the goals, research questions, and theoretical points of departure. Items 1.6 and 1.7 look into design and methodology and provisional chapter layout. The final aspect concerns item 1.8 which highlights the impact of the study while item 1.9 dwells on connections with the Doctoral programme(s) of the Department of Language Studies.

#### **1.2 PRELIMINARY STUDY AND RATIONALE**

The study explored messages in selected Tshivenda literary texts, specifically drama texts that are directed towards the achievement of goals by the persuader within the persuasion communication process. Nevertheless, beside dram texts, prose texts also depict linguistic features befitting similar theoretical approaches applicable to persuasive communication, hence the study also examined goal directed discourses from prose texts. Interpersonal persuasion communication as a prominent

research field in human communication studies is characterised by several interrelated processes that utilise various message-production theories in defining goals within the Goal-Plan-Action (GPA) model, (Dillard, 1990: 2004). The use of literary texts for linguistic analysis, known as literary linguistics, can entail a wide range of linguistic phenomena investigated within diverse linguistic theories, in the case of the study of persuasion theory on human communication studies. The choice of literary texts in Tshivenda for the study of persuasion communication is motivated especially on grounds of the thematic properties of several drama and prose works which give evidence of how extensive persuasion communication occurs in Tshivenda socio-cultural life.

The corpus of literary texts (drama and prose) selected come from the works of Tshivenda literature specified in the section of this study on delimitation of the scope of the study, as well as in the section on the chapter outline. Two primary considerations obtain in the selection of these texts, namely (i) the extensive exemplification of persuasion communication in the respective prose and drama works, and (ii) the representivity of broad periods since 1960 to the current decade in which range and variation in language-related social and cultural values and norms could be identified on a continuum, from a broadly more traditional society, to a more modern society. In the texts selected for this research, interpersonal interactions and the choice of influence messages by the participants involved in the communication event, indicates how relational conditions dictate compliance or resistance by the characters through dialogues in the form of verbal discourse. The linguistic resources employed give evidence of the communication competence of the persuader to achieve the goals intended during the influence episodes over the persuadee's resistance plans and strategies. However, the research also focuses on how persuaders and persuadees use linguistic resources which reflects their communication competence in accomplishing their goals in selected Tshivenda drama and prose texts.

From the innateness point of view, human beings are created with the capacity to interact through language, which is part of the social structure that defines communities (O'Grady, Archibald & Katamba, 2011:1; Steinberg, 2008:162). During interactions, elements of persuasion, are unconsciously threaded from one individual to another through compliance-gaining efforts. Persuasion theorists such as Gass and Seiter (2004:6) define persuasion as an indispensable, major component and impulse for human communication. This implies that persuasion is a main instinct that initiates how actions should be carried out.

In verbal communication research, persuasion is viewed as a field especially concerned with the effects of media, which has been generally studied and understood to belong to the areas of economic and political management communication and public relations. Consequently, theories of persuasion like attitude change, social judgement theory, the cognitive response model and narrative and exemplars persuasion, emerged in medicine, psychology, linguistics, literary studies and sociology (Dillard, 2012, De Wet, 2010:4; Du Plooy, 2009:1), and Smith and Wilson (2009:2) state that human communication research challenges researchers to explore, discover and rediscover reasons why communication should take place. During the process of human communication through persuasion, many issues are confronted, some of which are complex in addressing the everyday life of individuals within the society (De Wet, 2010:6). The investigation of how individuals interact to solve diverse social problems like improvement of their lives through upholding their societal status, focus on education, fighting poverty within families, and exercising power and control over others, give evidence of the ways in which a long-standing field in communication research, such as interpersonal communication, may evolve (Wilson, 2009:2). Significantly, if human verbal communication in general needs to be researched, interpersonal communication, persuasion, compliance-gaining and resistance, constitute fields that need to be explored.

Interpersonal communication, also referred to as dyadic communication, entails an event in which the sender and receiver of the message become connected through the mutual activity of creating meaning hence it fundamentally involves an exchange of messages. In this regard, a dyadic setting necessitates persuasion, while pragmatics constitutes messages for intended purposes. The field of interpersonal communication involves researching questions of how people interact in their relationships and how they use verbal and nonverbal codes to transmit and interpret these messages, (in this thesis, selected Tshivenda literary texts) during their relational communication in fulfilling interpersonal goals (Rubin, Haridakis & Piele, 2010:6, Burleson, 2010:146-148, De Wet, 2010:2, Trelhom & Jensen, 2008:29, Erasmus-Kritzenger; Bowler & Goliath, 2011:9). In this context, the communicator may wish to inform, persuade or even mislead the recipient during interpersonal interactions (O'Grady, Archibald & Katamba, 2011:225).



This research is concerned with persuasion as defined by Dillard (2010:203) and Reardon (1991:3) who view persuasion as an activity of attempting to change the behaviour of at least one person through symbolic interaction. They state that it is a conscious activity by the source which happens in various situations. The selected Tshivenda literary texts specifically drama and prose texts constitute the nucleus of the proposed research in that during the compliance-gaining interactive episodes, characters engage with each other in different discursive interactions that are persuasive in nature. For example, the persuader (or source) would plan consciously the influence attempts in order to change the behaviour, beliefs and opinions of the persuadee (target) having clear goals in mind (Dillard & Marshall, 2003:483). The goals intended may be formative, reinforcing and converting, depending on the persuader's motive after having observed the target's need for change (Larson, 1995:160).

According to Dillard (2010:205), the fundamental principle in the functions of persuasion is matching message content to attitude. While change of behaviour and attitude are psychological processes, whereas symbols are linguistic and their use in persuasion research emphasises its communicative nature during interpersonal interactions. It is from interpersonal interactions that message content shapes communication between acquaintances (Knobloch, 2010:69).

Burleson (2010:150) explores the developmental perspective of interpersonal communication research, which has given rise to an area of research on social interaction during compliance-gaining influence attempts. He views communication as a process that conceptualises social interactions designating a message-centred perspective from which message production, interpretation and meaning constitute the focus. By implication, during social interactions, messages are produced and interpreted with the purpose of accomplishing particular social goals like informing, persuading, supporting and entertaining, depending on the type of relationships established (Mongeau, Jacobsen & Donnerstein, 2007:526). The achievement of persuasive goals, especially the ability to change the views of others, is the most fundamental social skill, as Dillard (2010:203) argues. It is for these reasons, therefore, that in persuasion both the source and the target produce influence messages in pursuit of intended goals. Both the source and the target of the compliance-gaining message manage the interaction by engaging in strategic processes to successfully attain the intended social goal, or do so unsuccessfully, depending on the plans and tactics each employed during their engagement in the conversation (Greene, 1997:1).

Persuasion in texts shows how good things in life are accomplished by being a good communicator or persuader (Gass & Seiter, 2004:1). Consequently, accomplishing good things is what successful persuaders wish to be seen doing, thus changing their lives and those of others for the better. The social goals during social interactions may be directed towards maintaining family relationships or improving institutional relationships in order to make an impact in society. This might be through changing behaviour, attitudes, beliefs and opinions of others or being influenced by others. The study of persuasion in this analysis reflects a new focus which is an extension of compliance-gaining activities resulting from shared or communal approaches to problem solving and decision making Gass and Seiter (2004:3) and provides an insight into cultural and individual differences, (Wilson, 2009:2; Wilson, 2010:220). Of much interest in research, is the relevance of seeking or resisting compliance and how persuasive messages are chosen and produced to initiate, create and sustain close relationships during social interactions, given that communication is the core process in personal relationships (Caughlin, 2010:824). In the study of compliance-gaining, factors such as implicit, explicit and efficiency in message production and selection are determinants of commitment, resistance or non-commitment.

As evident from the literature on persuasion research (Wilson, 2010:220, Kellerman, 2004:401, Wilson, 2003:155; Milner, 2002:4) the notion of indirect coercion applies during persuasive discourse, whereby messages for compliance-gaining goals, such as giving advice, may restrict the target's (i.e. persuadee's) autonomy or contain threats and punishment, rather than entailing a free choice activity. Examples in this regard, are fear appeals forms of messages (O'Keefe, 2012:20). The selected literary works abound with interactive situations wherein messages carry goals, plans and tactical strategies from message sources with elements of potentially harmful consequences if the target fails to comply. Different discourse episodes portray how targets use goal inferences to cognitively plan their resistance tactics and strategies posing constraints and obstacles to compliance.

In this thesis, discursive interactions among characters in the selected Tshivenda drama and prose texts contain persuasive messages like requests, instructions, commands and other influence attempts (by the source) that justify seeking compliance as rationale for taking action by the target (Wilson, 2003:3). This statement reflects what happens daily in the lives of humans when interactions start with a source of the message making minor requests, instructions or commands

to their targets like “Would you please pass that cell phone!” “Stop making noise!” and “Let’s leave now!” to their targets.

The thesis on persuasion in Tshivenda literary texts shows congruence between persuasion as an effect theory during media consumption and compliance-gaining applications in human communication for addressing issues of social importance pertaining to different social groupings like family members and community clusters, such as different institutions. Various studies into politeness theory (Brown & Levinson, 1987, Wilson, 2010:220, Hess & Coffelt, 2012; Knobloch, 2010:69), investigates how sources or communicators design their influence messages to achieve goals known by them, actively taking into account how to save face in the message target’s (persuadee’s) mind. In the selected drama and prose texts, various character’s attempt to address the same issues from different angles in order to influence other characters. In essence, drama and prose may also serve as a source for initiating change of behaviour (formative change), strengthening beliefs and values (reinforcement) and causing a shift of attitude (conversion) in society (Dillard & Marshall, 2003:484). Positive effects of persuasive messages produced by authors through depiction of the lives of the characters and their interactions shape the society’s cognition and social skills in the face of real-world challenges, subsequently increasing their self-efficacy, so that they are not in conflict with the values that other members of the society uphold (Braynt & Thompson, 2002; Burleson, 2006:107).

### **1.3 PROBLEM STATEMENT AND FOCUS**

Persuasion communication has been a common denominator in the areas of economics, politics, religion, business and interpersonal relations ever since humans began to interact (Larson, 1995:2). However, this aspect of human interchange has neither been a subject of much analysis in the literature of indigenous languages in Southern Africa in general, nor in Tshivenda, in particular. Although research on persuasion and compliance-gaining has been conducted in diverse languages, little has been done in Tshivenda. Despite the fact that persuasion communication in Tshivenda exhibits discourses that pragmatically show its distinctive character, its relevance and applicability to persuasion and compliance-gaining have not been explored yet through investigating Tshivenda drama and prose texts. Given recent developments and knowledge explosion in communication theories, the current emphasis in South Africa on the development of

African languages, and the calls for researchers in the field of communication, interpersonal communication, persuasion and compliance-gaining to produce theoretical studies in African languages, this study focuses on the issue of persuasion communication as it manifests in Tshivenda drama and prose texts. Specifically, this involves a focus on persuasion in compliance-gaining messages communicated through the medium of interpersonal interactions in Tshivenda literary texts.

## **1.4 DELIMITATION AND SCOPE OF THE STUDY**

This study is delimited to two dimensions namely language choice and theoretical scope relevant to persuasion communication. Firstly, there are eleven official languages spoken in South Africa but this study is confined to only Tshivenda. Secondly, given the variety of aspects covered in human communication studies, this study only focuses on persuasion communication in drama and prose texts examined within the Goals-Plans-Action theory (Dillard, 1990). These two aspects constitute parameters within which this study proceeds in accomplishing its objectives. Since goal pursuit is the basis of conflict in drama and prose, therefore researching compliance-gaining revolves on how characters design their messages to achieve their intended goals during interactions. Furthermore, this study focuses on selected Tshivenda drama and prose texts from earlier period (1960s) to more recent period (2009) i.e. over the past fifty years, represented in three sections. These demarcations are based on the researcher's notion that each period reflect distinct societal challenges manifested in different sections of persuasion-theoretic properties as follows:

### **1.4.1 Section 1: Selected Earlier Drama and Prose Texts from 1960-1979**

Mathivha, M.E.R. 1961. *Mabalanganye*. Johannesburg: A.P.B. Publishers. (Drama).

Netshilema, E.S. 1960. *Vhamusanda Vho-Dzegere*. Port Elizabeth: Via Afrika Limited. (Drama).

Maumela, T.N. 1968. *Musandiwa na khotsi Vho-Liwalaga*. Pretoria: J.L. van Schaik (Pty) Ltd. (Prose).

#### *1.4.1.1 Drama: Mabalanganye*

The protagonistic interactions feature influence goals, the plans and actions taken by Mabalanganye, the hero within the community, who wishes to dethrone Sengedza the Chief and the leader of the royal council.

#### *1.4.1.2 Drama: Vhamusanda Vho-Dzegere*

On the other hand, in “*Vhamusanda Vho-Dzegere*”, influence interactions revolve around messages of compliance-gaining attempts, plans and actions where Vho-Dzegere, the Chief, initiates pursuit by looking for a regent to share in ruling his people. Although the plans and strategies functioned well in the beginning, it later developed in Nyelisani the regent resisting compliance that led Vho-Dzegere into exile.

#### *1.4.1.3 Prose: Musandiwa na khotsi Vho-Liwalaga*

“*Musandiwa na khotsi Vho-Liwalaga*” is threaded through interactions that Mr Liwalanga engages with other characters, mainly his daughter Musandiwa. His goal is to force Musandiwa into a marriage, she resists irrespective of all plans and constraints set before her.

It is evident from the collections above, that the texts in the first section displayed what Dillard (1990:73) labelled as the culturally viable explanations of behaviour where social actors choose goals to conjoin isolated actions, and also to influence goals in close relationships, which are active arenas in which social influence attempts take place (Dillard, 1990:76). The drama and prose texts to be analysed later in the chapters that will follow display persuasive communication during the era of a culturally cohesive society operating under the super dominion of chieftaincy. Persuasive messages of every member in that society exhibit influence attempts of specific cultural characteristics and communal lifestyle (e.g. traditional politics, polygamous relationships, arranged and/or forced marriages) of an earlier socio-cultural period.

## 1.4.2 Section 2: Selected Drama and Prose Texts from 1980-1989

Milubi, N.A. 1985. *Ndi muṭodzi muni?* Pietersburg: Morester Printers. (Drama).

Mahamba, A.M. 1989. *Zwo lungwa*. Hammanskraal: Craft Press. (Drama).

Maisha, E.A. 1985. *Ndo dīṭhuvha mithenga*. Cape Town: De Jager-HAUM Publishers. (Prose).

### 1.4.2.1 Drama: *Ndi muṭodzi muni?*

Persuasive messages in “*Ndi muṭodzi muni?*” exposes how Mr Itani, the protagonist, in his pursuit of multiple goals, influences his mostly female victims towards engaging in immoral behaviour and entering into sexual relations with him which result in him becoming a victim within the society. Husbands of his sexual partners target him, and eventually plan to kill him, thereby achieving their goal.

### 1.4.2.2 Drama: *Zwo lungwa*

In *Zwo lungwa*, Efa and Thisumbwi are married, childless couples whose interactive goal is to have children. They belong to Pastor Rabaḍa’s congregation. Pastor Rabaḍa manipulates their goal to influence Efa to fall in love with him. His plans and actions to poison Thisumbwi lead him to committing suicide.

### 1.4.2.3 Prose: *Ndo dīṭhuvha mithenga*

In *Ndo dīṭhuvha mithenga*, (I defeathered myself) persuasive messages revolve around the main character Mashudu, a very bright girl being deceived by her boyfriend, Edzisani. Interaction goals of the influence messages serve to initiate, escalate, de-escalate or maintain relations while, in most instances, Mashudu is the victim, due to inaccurate goal inferences and lack of resistance strategies.

Section 2 texts manifest influence attempts in persuasion communication revolving around the period of self-governing or former independent states in South Africa. These texts portray the social organisation of the state of governance whereby the social actors of compliance-gaining goals in persuasion communication dealt with issues of nepotism, exploitation, sexual abuse,

corruption or abuse of power in government, and coercion due to social emotional appeals by the persuaders using non-verbal significations. The protagonists, as message sources, entered into goal pursuit activities and use persuasive messages that seemed to benefit their targets. Although this persuasion was initially received with resistance specified by possible obstacles, the targets often ended up complying with the requests.

### 1.4.3 Section 3: Selected Texts from 1990 up to the Current Decade

Thagwane, E.M. 2006. *Zwa Kangaṇama*. Ṭhohoyanḁou: Kalahari Productions and Booksellers. (Drama).

Davhana, G.N. 2004. *U thanya a si u ruḁa maṭo*. Cape Town: Maskew Miller Longman. (Drama).

Phaswana, N.E. 2003. *Mutsho wa tshifhinga*. Ṭhohoyanḁou: Kalahari Productions and Booksellers. (Prose).

#### 1.4.3.1 Drama: *Zwa Kangaṇama*

In *Zwa Kangaṇama* influence attempts interactions revolves around youth engagements in sexual relationships, clouded by cheating and misbehaviour. Thivhavhudzi, the main character, was impregnated by her teacher and points to his former boyfriend Nkoleleni as the culprit. Her conspiracy with the teacher to implicate Nkoleleni through bribing the doctor to produce false medical results failed in court as Nkoleleni gained assistance on the conspiracy from a hotel staff member who recorded their conversation.

#### 1.4.3.2 Drama: *U thanya a si u ruḁa maṭo*

“*U thanya a si u ruḁa maṭo*” on the other hand, starts with compliance-seeking requests by Vho-Sara to her daughter Lufuno. Influence attempts interactions consisted of various gain-framed and lost framed messages that called for behaviour change by enforcing obligations, stating consequences and threats for non-compliance. Lufuno’s goal detection skills enhanced her resistance strategies pertaining to violation of her rights to freedom as obstacles to compliance with requests at home, at school and in her relationships with friends and partner. She consequently failed at school and also lost her boyfriend.

#### 1.4.3.3 Prose: *Mutsho wa zwifhinga*

Persuasive messages in “*Mutsho wa zwifhinga*”, are observable in interactions between Mukonḁi, a black young man, and Annetjie, a young white lady, falling in love despite coming from different opposing family, economical and political backgrounds. Her father Mr Piet van der Merwe threatened and coerced her not to marry Mukonḁi while some members of the family and Afrikaner community supported her idea. They are eventually blessed by an Afrikaner reverend without her father’s consent, but after a long time reconciled following Mukonḁi’s assistance by rescuing Piet van der Merwe from death.

Texts from section 3 period deals with new themes and issues of social importance in the new democratic dispensation in the Republic of South Africa. While corruption still occurred, goals in persuasion communication are directed at compliance-gaining messages that attempts to change the persuadee’s behaviour, beliefs and opinion by correct interpretation of their rights to education, right to inter-marry, to stop drug abuse and to improve their lifestyle and freedom of choice, emphasising either rewards or consequences of resisting compliance to requests.

#### 1.4.4 The Theoretical Grounds for the Choice of Literary Texts Analysis

As an academic working across the field of communication, linguistics and discourse analysis, it is compelling to innovatively deploy possible theories within one’s scope and apply their features to one’s own context of operation. It is evident from the topic that the authors extracted their heuristic compliance-gaining messages constructed by social interactions inside Vhavenda communities and featured them through these selected texts. In communication research, language use in the discourses contributes to the ongoing production of social conceptions, values, identities and relations showing various ways in which it (language use) embodies relations of power and authority of structures within the society (Deacon, Pickering, Golding & Murdock, 2007:150). Therefore, as compliance-gaining entails interaction in which a message source’s attempt to induce a target individual to perform some desired behaviour that the target otherwise might not perform, the source engages the target to achieve the goals by employing compliance-seeking messages through communication (Wilson, 2002:7).



This research applies conceptualisation of constructivism as a theory of exploring communication skills in persuasion as produced through compliance-gaining messages in drama and prose texts (Burleson, 2006:108; Griffin, 2011:102). These literary texts result from social constructed realities featured in fiction. Basically the Goals-Plans-Action theory is applied to explore influence message production perspectives that explained how compliance-gaining messages are produced to accomplish the primary and secondary goals of persuaders. Other theories relating to message production such as the Speech Act theory, Goal detection theory, the Politeness theory and the Attribution theory are used in interpreting existence of linguistic manifestations in discourse episodes chosen. These theories suffice to explain the theoretical grounds for conducting this form of research in communication.

The distinction between various forms of persuasion that researcher came across in literary texts as opposed to authentic, live (possibly recorded) spoken language use is that scholars in persuasion agree that there is a thin line in differentiating persuasion from its sister types such as manipulation, coercion and propaganda, since in all of them messages are planned and applied tactically and strategically by persuaders setting influence goals for persuadees to comply. This serves to confirm that compliance-gaining messages carrying elements of manipulation, coercion and propaganda are abounding in the literary texts selected than what the researcher would be able to find in authentic or live spoken language use.

Basically, literary texts analysis permits the researcher some form of autonomy and flexibility in working with a variety of speech acts such as tropes embedded in discourse episodes, emotional non-verbal signifiers described by the authors and cultural background face works. Exhibition of these representations of persuasion in episode units selected may not be revealed by rigid authentic or live interactions as the prescribed context setting and temporal restrictions are anticipated to hinder expansion of theoretical applications to the level of what literary text selected would do. For example, literary texts reveal diverse voices and community settings reflecting cultural, social, religious and traditional politics of human lives drawn from various points in the history of Vhavenda which would never appear in interviewing current speakers of Tshivenda.

### 1.4.5 The Value (and Motivation) for Selecting Literary Texts Over Spoken Discourse

Authors highlight the social interactions within communities through different literary works. Drama and prose texts selected in this study consist of valuable linguistic data which from constructivism perspective highlight real-life contexts of different generations and processing of messages for fulfilling social goals among the characters. The data provide crucial inputs written by the authors reflecting on linguistic forms, communicative functions and meaning that reinforced language skills of different periods during specified decades. Spoken discourses of this age may not mirror rich and diverse language structures exposed in Section 1 and 2 of this research. In the Republic of South Africa, there is a need to preserve indigenous languages and explore valuable knowledge on indigenous forms of communication, for example, in “*Mabalanganye*” and “*Vhamusanda Vho-Dzegere*” persuasive messages for compliance-gaining are woven around council messengers functioning as medium, channels of communication or mouthpiece of those in power and authority contained in the culture.

The limitations of working with drama and prose texts to answer the research questions in this project may be identified as follows:

- The drama and prose texts selected may not encompass the envisaged types of interactive goals prescribed by the literature within the Goals-Plans-Action theory’s scope. Basically, literary texts may not capture all goal types as some goal types may be missing in one text but appear in another consequently the researcher may not explain the missing types, but use the specific goal types represented by compliance-gaining messages befitting the aim of the research during analysis of texts.
- In drama and prose texts, the plot carries events and actions by actors, in this case, some characters are persuaders while others are persuadees. Their relationships are a cause of conflict in which compliance-seeking messages carry plans, tactics and strategies that are strung through the whole text without positive results (compliance-gaining) until the fate of the character is reached. Compliance-resistance by some targets may lead to influence attempts failure or abandonment by the persuader, fortunately the goal manifestations would have been established in the message.

- Absence of authentic or recorded texts may limit interpretation of non-verbal communicative expressions for emotional appeals in messages and face works from both sources and targets. Goal inferences of persuaders may not be clearly elaborated as they would appear in spoken texts.

## **1.5 GOALS, RESEARCH QUESTIONS AND THEORETICAL POINTS OF DEPARTURE**

### **1.5.1 Goals of the Study**

The aim of this research is to analyse critically persuasive messages in interpersonal discourse in selected Tshivenda drama and prose texts. Thus, the study has the following interrelated objectives:

- To examine the interaction goals underpinning compliance-seeking messages of various persuaders in interpersonal interactions in persuasive communication in selected Tshivenda drama and prose texts;
- To explore how persuaders employ their plans, tactics, strategies and emotional appeals to gain compliance from their targets;
- To evaluate persuasive strategies and tactics that yield positive results during resistance with compliance as reflected in the selected Tshivenda drama and prose texts from earlier, fairly recent and recent periods;
- To examine the type of goals reflected in Tshivenda drama and prose texts and the social and cultural issues that emerge in pursuit of these goals.

### **1.5.2 Research Questions**

The main research question that this study addresses is in relation to the persuasive messages employed by various characters in drama and prose texts in their endeavours to change behaviours, attitudes, beliefs and opinions of their targets. To achieve these goals, the research is guided by the following questions:

1. What compliance-gaining messages underpin the persuader's interaction goals as reflected in selected Tshivenda drama and prose texts over different periods?
2. How do persuaders employ plans, tactics, strategies and emotional appeals to gain compliance from their persuadees (i.e. targets)?
3. What are strategies and tactics that yields positive results that are reflected in selected Tshivenda drama and prose texts?
4. What types of goals are reflected in Tshivenda drama and prose texts, from earlier to more recent periods, and what social and cultural issues underpin the pursuit of these goals?

### **1.5.3 Theoretical Points of Departure**

Koerner and Floyd (2009:28) argues that evolutionary theories of human communication research need to adopt evolutionary principles in researching human behaviour in interpersonal communication. They emphasise the fact that human beings lived in groups facing interpersonal challenges like retaining mates, building coalitions, influencing others and coordinating activities, which were subjected to evolution. Since, interpersonal communication is a phenomenon that are examined through an evolutionary perspective lens, it was applicable in widespread contexts (Wilson, 2009:5).

This study is based on Dillard's (1990; 2004) Goals-Plan-Action model, that highlights how people managed multiple and conflicting goals (Heller, 2001:102). In the first instance, the author distinguishes the primary goals which energise the message source to initiate the objective of a conversation and defines what the interaction is all about. In the second instance, secondary goals occur to shape and constrain the ways in which the message source (i.e. persuader) pursued the primary goal (Wilson, 2010:225, Palomares, 2011:518; Palomares, 2009:476). However, Dillard affirms that the GPA model outlined cognitive processes involved as the speaker produces influence messages in persuasion communication. Schrader and Dillard, (1998), Wilson (1997) and Wilson (2002) state that theories relating to the GPA assume that speakers produce messages to accomplish interaction goals and therefore enact plans for pursuing goals following the Cognitive Rules model for goal formation. Cody, Canary and Smith (1994:33-36) emphasise that goals predict the use of tactics and strategies in message production through using direct methods

(by simple statements), indirect methods (hinting), rational approaches (reason) and less rational approaches (threats) in achieving the desired results.

Concurring with the statement above, Hess and Coffelt (2012) acknowledges that the GPA as a theory is rooted in the tradition of influence and persuasion communication as it helps explain the communicative actions and cognitive plans that lead to goal attainment. It is the theory that showed how people use communication to achieve influence goals through tailoring messages to achieve goals. Therefore, application of the GPA model is relevant for the purpose of analysing persuasion communication in Tshivenda drama and prose texts.

O'Keefe (2002:5) outlines persuasion as a successful intentional effort at influencing another's mental state through communication whereby the persuadee has some measure of freedom. Connotatively, the definition expresses an aspect in the study of persuasion whereby the persuader perceives a need for influence, as it becomes necessary to initiate interactions during goal pursuit constraining resistance from the target. If messages produced yielded positive results, thus the target had to comply. In the case of this thesis, success leads to some form of change on the part of the persuadee, which made the research more significant in that this notion is notably evident in the literary texts selected.

The study also employs Larson (1995:161)'s theoretical approach to persuasion as a process that premise and tap into psychological processes which influences persuadees to cause augmentation and emotional appeals in interpersonal persuasion. In addition to Parkard's eight hidden needs, Larson (1995:163-170) and Steinberg (2008:22-24) argue that persuaders identify or determine their audience's needs, attitudes and consistencies and use them as their basis in persuasive appeals. This is a most remarkable conception when dealing with Tshivenda drama and prose texts, as process premises are notably the cause of conflicts among the characters.

Persuasive message production as a goal-oriented activity for understanding compliance-gaining is explained within interactive contexts with linguistic manifestations such as directives, especially requests. Therefore, in the research segments of message production episodes selected, the researcher employs the following goal-related theories:

- Austin (1962)'s Speech Act theory, that specify how speakers make their intentions apparent (Wilson, 2010:222);
- Brown and Levinson (1987)'s Politeness theory, the theory that channels speakers to a culture that apply super strategies when seeking or resisting compliance that manage the competing wants of being clearer and efficient as against protecting face (Dillard, Wilson & Tusing, 1997:298) and
- Weiner's Attribution theory which offers a useful framework for understanding the people's responses to obstacles Wilson (2010:227).

Within the GPA model, the goals theoretical framework emerges during compliance-gaining episodes. This entailed topic-avoidance messages that regulate distressing cognitions or difficult emotions of close relationships which is within the interaction goals of theoretical framework. This framework was useful in topic-avoidance messages as goal-relevant discursive features that are associated with message quality as well as emotional and verbal responses to messages (Donovan-Kicken, Guinn, Romo & Ciceraro, 2003:309, Knobloch, 2010:78; Wilson, 2010:227). Both primary and secondary goals specified within the GPA model are used as a point of departure for compliance-gaining analysis of messages produced in selected texts.

In essence, utilising these theories help to elucidate how sources (persuaders) mediate their target's (persuadee's) emotional reactions to influence compliance and influence attempts. Wilson (2002) provides an analysis of influence strategies, strategy typologies and ways in which goals shapes and constraint influence exertion. This study includes perspectives on message production to examine how the characters rely on knowledge of linguistic forms and conventions when generating influence messages, while employing directives, commands or instructions and making requests.

## **1.6 RESEARCH DESIGN AND METHODOLOGY**

In accordance with the nature of the research objectives and the research questions by means of which the objectives are pursued, this study adopts a discourse-textual analysis research design in which emphasis is placed on the study of literacy texts. Guided by the 'Goals-Plans-Actions' model of persuasion employed by Dillard and Marshall (2003); Wilson and Sabee (2003), the

study involves an in depth examination of a collection of Tshivenda drama and prose texts selected for the research. Data collected is analysed using the theoretical tools mentioned above in an effort to answer the overall question of the nature of persuasion communication as manifested in Tshivenda drama and prose.

The critical approach adopted in the study is informed by the Goals-Plans-Actions model of persuasion employed by Dillard and Marshall (2003), and Wilson and Sabee (2003). Following Wilson and Sabee (2003:18), the goals-plans-action model of persuasion are delineated as speakers produced messages to accomplish goals and thus developed plans for pursuing goals. Dillard (2004:185) on the other hand referred to Goals-Plans-Actions model as an attempt to shed light on the way in which messages were produced and on the effects that they portrayed. The effects specified here are compliance actions that are evidenced through the persuadees change of behaviour, attitudes or beliefs.

Following application of this method, in each drama text the analysis focuses on the goals that the source characters (persuaders) reveal, what plans they put into place to achieve these goals, and what actions they take to change the behaviour of the targets or persuadees. Attention to goals are based on studies of Dillard (1990a, 1990b; 1998), Dillard and Marshall (2003), and Wilson and Sabee (2003) who classified goals as primary and secondary, depending on their complexity in relation to the change of the persuadee. In establishing plans, the emphasis is on message features as viewed by (Hosman, 2002, Salovey & Schneider, 2002, Sopory & Dillard, 2002; Dillard & Marshall, 2003).

Message or artefacts-orientated research looks at communication message and the underlying values associated with messages (Rubin, Rubin, Haridakis & Piele, 2010:201). In terms of the above statement, this research deals with message production in persuasion as a theme, therefore a text discourse analysis methodology is applied as it focuses on reading drama and prose texts as persuasion communication in order to explain how meaning of such content is socially or culturally constructed or understood (Du Plooy, 2009:216, Mouton, 2011:167; Babbie, 1992:94). Proponents of persuasion mentioned above describe textual analysis as a method for attempting to test, reject or validate existing analyses and interpretations. Conversations and interpersonal interactions

within the texts are utilized to discover how sources of compliance-gaining messages accomplish their interactive goals following the GPA model.

Compliance-gaining messages in persuasion communication deal with messages produced by the sources (i.e. persuaders) and targets (i.e. persuadees) during their interpersonal interactions in the selected Tshivenda drama texts by:

- Exploring compliance-gaining messages that reflect the two general interpersonal influence goals types which persuaders consider in their influence attempts examining their discursive features;
- Analysing the tactics, strategies, persuasive appeals of message sources generated for compliance-gaining during interpersonal influence attempts;
- Examining and analysing cognitive compliance-resistance strategies during goal detection; formulation of constraints and obstacles to compliance, including topic-avoidance message features by the goal targets; and
- Presenting interaction goal categories occurring in Tshivenda drama and prose texts from the discourses and elaborating on issues of social importance addressed during goal pursuit episodes.

The research methodology for the investigation of interpersonal persuasion communication in Tshivenda literary texts employed in this thesis entailed four distinct facets relating to:

- selection of a number of literary texts (i.e. drama and prose works);
- preliminary identification of episodic segments in which persuasion communication is evident;
- the analysis of the nature and properties of the communication on persuasion within the Goals-plans-action theoretical framework Dillard & Marshall (2003); and
- the two-fold account of persuasion communication in Tshivenda in relation to how the principles of the Dillard theory are evidenced in Tshivenda, and how, in light of the findings of persuasion in Tshivenda, the Dillard theoretical model could be modified or extended.



As regards the first facet, i.e. the selection of drama and prose texts in Tshivenda, the researcher utilized her thorough knowledge of drama and prose works to select books which contain salient thematic components relating to persuasion communication. This selection of literary texts is therefore done both on grounds of a thorough understanding of the descriptive properties of persuasion in Tshivenda communication, and the consideration of how it is represented over the period of approximately the past fifty years from which the texts is selected. The study aims to investigate how the nature and properties of persuasion, from the theoretical perspective of the Goals-Plans-Action model varied, given the socio-cultural changes in interpersonal relations in the family and society. The study investigates how these differences manifest in persuasion communication in Tshivenda.

For the purpose of the second and third facets entailed in the methodology, namely the identification and analysis of specific segments of the respective drama and prose texts, the researcher selects in particular discourse episodes that are essential in the analysis of terms of the Goals-Plans-Action theoretical model employed. Since persuasion communication in Tshivenda can often be extremely subtle and comprehensive in terms of embeddedness in the wider context the researcher prefers to identify and analyse those specific segments in relation to the holistic context.

The fourth facet of the methodology entails the investigation of the extent to which the Goals-Plans-Action theory can be used to account fully for the properties of persuasion communication in Tshivenda or whether some principles of the theory need to be modified on grounds of the data from Tshivenda.

### **1.6.1 Sample Formats of Episodic Segmentation of Discourses for Analysis**

Samples consist of segments of persuasive discourses identified and selected in cited formats as characters' interactions marked by influence attempts validating specific goals within the GPA model. Segments consist of sequences of discourses marked by characters' interactions that are linguistically represented in conversational adjacency pairs in a specified setting. Here under follows a sample of a single episodic discourse from the prose "*Musandiwa na khotsi Vho-Liwalaga*", Chapter 1, page 6:

*“Zwavho vhone-vho mmawe, vha songo pfa zwine Tshipali a khou amba zwone, u khou nzwifhela. A tho ngo tou tswa maḍi avho, ndo tou ka maḍuku-ḍuku, fhedzi u mu rwa nṅe ndo mu rwa ngauri u sokou nzwifhela”.* (For your information mother, do not accept Tshipali’s statement for she is lying (against me). I did not steal your water, I just drew a little bit, but it is true that I assaulted her, because she just lied (against me).

*“Aiwa, arali no dovha na tambisa maḍi anga, ndi zwone no shuma na a tambisa.” U ralo Vho-Nyamueni a vhongo tsha dovha vha amba vha tshi ya phanḁa, vho mbo ḍi tshimbila vha ṭuwa. Tshipali na ene ndi u sia vhaṅwe ndi u mbo ḍi sala-vho murahu. Huno, a re Musandiwa ene ndi u sala fhaḁa a tshi khou futelela u bika matope awe na vhaṅwe”.* (Well, if you did waste my water yet again that is alright you did well (by wasting water). (Subsequently, Vho-Nyamueni did not utter any word about the matter and left. Tshipali left her friends and followed. However, Musandiwa remained with others concentrating on playing cooking with mud).

*“Zwino, kha hu swike-ha tshifhinga tsha uri vhathada vha balangane hafha mutshikilini vha ye mahayani u yo swiṭula. Musandiwa na ene ndi u fara-vho ya u ya hayani hawe. A, a tshi swika muṭani mme-awe ndi u mbo ḍi thoma u mu sema, thovhela, “Musandiwa namusi no tou ntshuma zwone zwiḥulu; hune na ntshululela maḍi anga, ni tshi a ṭoḁela hone u tou tambisa fhedzi-fhedzi? Naa ni tou vha muthu-ḁe a no kaidzwa tshithu tshithihi a tshi dovha, Musandiwa?”* (Then came a time when all of them dispersed from the fruit tree (mutshikili) to their respective homes to have lunch. Musandiwa also took her route homewards. As she approaches home, her mother started shouting at her: “Musandiwa today you have really done an unpleasant thing to me; just to misuse my water for no apparent reason? What type of a person are you who keeps repeating the same wrong, Musandiwa?)

*“Matsiko hezwi vha tshi khou ralo vha tshi khou mu sema, vha khou ya khae nga zwiṭuku nga zwiṭuku vho dzumba lutanwana lwavho nga murahu. Vha thoma u nga vha no livhaledza zwavho, khathihi fhedzi vha mbo ḍi nga tshanḁa khaṭha, vha ri u mu dzhoredza luya lutanwana vha tou nga vha sa tou ita na u mu shanduledza “... Yowee-yowee nandi mmawe, kha vha nnditshe! Ndi ri kha vha nnditshe nandi! Yowee-yowee! Ndi ri ndo laṭa, vathu! Ndi ri a thi tsha ḁo dovha, nandi, nandi....” A no ralo ndi ene Musandiwa, hezwi musi vha tshi khou mu nyambudza. Zwino ha ri musi vha tshi vhona zwaure u vha zwino vho no mu rwa ndi zwone, vha kona u mu litsha”.* (However as she was busy shouting at her, she was slowly approaching her, hiding a small stick behind her back and slowly approached her as if nothing sinister was going on, she abruptly grabbed her hand and gave her a serious hiding pitilessly “... Please, please mother just leave me, please leave me, I say please leave me, I will not do it again, I say I will not repeat this in future...” The utterances were from Musandiwa as her mother was walloping her. When she was satisfied with the beating, she let her free).

The same procedure applied for segmenting episodes for analysis of prose discourses is followed in selecting units of analysis from drama texts. Persuasive messages for seeking compliance produced by persuaders during conversational interactions are extracted as segments for analysis

that carry specific influence attempts to accomplish certain goals. An example from “*U thanya a si u ruḁa maḁo*” below sufficed to clarify typical episode structures that served from drama texts.

#### 1.6.1.1 Bono 1, Luḁa 1 (Act 1, Scene 1)

(*Ndi nga Mugivhela nga maḁavhelo muḁini wa Vho-Sara. Hu dzhena Lufuno na Vho-Sara*). (On Saturday morning at Vho-Sara’s place, Lufuno and Vho-Sara enter).

- Vho- Sara : (*Vha dzhena kamarani ya Lufuno*). *Lufuno, ni tshe no lala ḁo no tou ḁavha nga u rali? Vuwani!* (She enters in Lufuno’s bedroom). Lufuno, are you still sleeping while the sun has risen like this? Wake up!)
- Lufuno : (*A tshi khou vuwa*). *Mmawe, ndi ḁo tou kundwa na u netuluwa-vho. Hafhu hu si na tshikolo-vho. Ndi bubela ngafhi?* (While she wakes up). Mom, can’t I just have a rest. There are no classes to attend today. So, why do I wake up so early whereas I’m not going anywhere?)
- Vho-Sara : *Ni bubela ngafhi, a ni yi u vhala na vhaḁwe? Ndaedzo o fhira na vhaḁwe vha ri hu pfi vha ḁe tshikoloni u funzwa. Vho funzwa vha ḁo ḁwa ngeo vha tshi vhala.* (Where do you think you are getting up early to, aren’t you going to study with the others? Ndaedzo passed with the others they say they were told to go to school to be taught. After being taught, they will study throughout the day).
- Lufuno : *Ndaedzo o fhira na vho nnyi?* (With whom did Ndaedzo pass-by?)
- Vho-Sara : *O fhira na vhaḁwe. ḁambani ni ḁuwe. Arali ni sa yi idani ni swiele. Zwa u tou eḁela-vho tshifhinga itshi, hai.*

(She passed-by with the others. Take a bath and go. If you are not going, come and sweep. You cannot just sleep at this time of the day.)

- Lufuno : *Tshikolo tsha Mugivhela ndi nga si tshi kone nḁe.* (I cannot attend school on Saturday)
- Vho-Sara : *Uyu Ndaedzo tsha Mugivhela a tshi khou ya a si ḁwana wa tshikolo sa inwi?* (If Ndaedzo goes to school on Saturday, is she not a school child like you?)

## 1.7 CHAPTERS LAYOUT

Chapter 1 is the introductory section of the study dealing with preliminary literature review and rationale for the study, problem statement, research focus and delimitations, research goals and questions, theoretical framework, research design and methodology and distribution of chapters.

Chapter 2 consists of theoretical background to persuasion in communication. Contributions of theorists falling within the scope of Dillard's (1990) Goal-Plan-Action theory of message production, as well as theories related to persuasion are appraised.

Chapter 3 is composed of analysis of section 1 drama and prose texts from earlier periods (1960-1979) exploring the types of goals, plans and tactics and actions employed in seeking compliance including compliance-gaining, resistance, obstacles and constraint.

Chapter 4 deals with analysis of section 2 drama and prose texts authored between 1980 and 1989 following the steps specified for 3 chapter above.

Chapter 5 entails analysis of section 3 drama and prose texts written from 1990-2009 which also applied Dillard's Goal-Plan-Action model like in chapter 3 and 4.

Chapter 6 is a concluding section which discusses summation of influence goals from all texts and the statement of main findings accounted through thematic properties on the social and cultural issues argued from the analysis.

## **1.8 IMPACT OF THE STUDY**

The study will have an impact in linguistics as it demonstrates the theoretical nature of persuasive communication functions in Tshivenda. Further, this study generates academic interest in the field of persuasion communication and message production in Tshivenda, for, it investigates persuasion in human communication, and consequently has the potential for breaking new ground by entering into a research territory that has traditionally been regarded as being beyond the scope of many academics whose research fields lie outside politics, marketing, and economics. Furthermore, prospective researchers in verbal communication and persuasion studies including the general public will benefit by analysing my research findings and make further advances in addressing problems underlying persuasion in diverse forms of literature. Moreover, this research study substantially contributes much towards scholarship in African languages in the growing field of literary linguistics.

## **1.9 CONNECTION WITH THE DOCTORAL PROGRAMME(S) OF THE DEPARTMENT**

This doctoral research is linked to the field of Human Communication Studies in the doctoral programme of the Department of African Languages. Within this broad field, the Department's research focuses on three prominent themes in human communication: message production of account-giving, persuasion and deception. This doctoral field falls within the second field of specialisation.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 INTRODUCTION

This chapter focuses upon literature review which Leedy (1983:87-8) cited in Sengani (2008:34) describes it as the concept that refers to a process whereby one goes through information recorded on existing problem to an extent that the researcher familiarise herself/himself with various approaches over a period of time on what the particular research is investigating or exploring. In essence, literature review is the search for information by identified personalities in the field under study over a period of time, areas covered and approaches used in order to apply them to one's own situation. Therefore, the researcher gains insight of the problem from historical perspective to advance deeper understanding of previous works and new trends that are emerging for adding expertise in the field. Subsequently, after integration of information gathered, one is able to evaluate and compare works of these scholars and identify gaps in the field. Mostly when applied to own situation, literature may reveal sources and data behaviour that have not been known to be existing.

Mouton (2011:86-87) argues that the concept literature review does not encapsulate all that is intended to be conveyed by the term, since when embarking on the study, one's first aim is to start finding out what has been done in one's field of study. This is done by reviewing existing scholarship or available body of knowledge that other scholars have investigated with regard to the problem that one wants to research. To Mouton, the process is not merely a collection of texts, but a body of accumulated scholarship. He further alleges that it is an exercise of learning how other scholars theorised and conceptualised on issues, what they found empirically, instrumentation they have used and what effect emerged. Over and above, Mouton suggests that scholarship review would be the accurate concept for the process.

Further, Mouton (2011:87) justifies his claim on the concept for scholarship review as the correct term denoting literature review in that the interest is in a whole range of research products from other scholars, since accumulation of scholarship in any field of study encompasses the following elements:

- Definitions of terms;
- Different theories, models and hypotheses in the field of research;
- Existing data and empirical findings produced by previous research; and
- Measuring instruments developed to measure the extent of scope.

Mouton's insinuation on that literature review is an accumulation of body on literature from an angle of scholarship relevant to the topic of research seems to be agreeable with since the content of the whole research comprises of elements tabled above. Relevant to this study literature review or preferably "scholarship review" in the first place is comprised of definitions and descriptions and conceptualisation of the terms such as communication, interpersonal communication, persuasion and compliance-gaining. Communication is justified as central to investigations on language and language use during message production by various proponents from different areas in linguistics, sociology and psychology. Importantly, as communication is regarded as a possession of human beings that is used to create meaning into life when performing day-to-day activities, consequently, this concept becomes operational when human beings come into contact with each other within their environs. Therefore, scholarship review in this study addresses how interpersonal communication come into function when exchange of verbal and nonverbal messages between people serve to create casual and intimate relationships.

Essentially, literature or preferably scholarship review addresses also theories and models in relation to communication, interpersonal communication, persuasion and compliance-gaining. For this research, the Goal-Plan-Action theory forms the basis of arguments by different scholars that deal with message production for goal pursuit. Basically, types and nature of goals and models for rules used in goals formation, plans and planning processes and actions are dealt with in detail. Ideally, other aspects that relate to influence messages production where the source seeks compliance such as during discourses and conversations through speech acts denoting elements constraining obstacles to either compliance or resistance, as well as politeness for servicing face are also discussed.

## **2.2 COMMUNICATION, PERSUASION AND COMPLIANCE-GAINING MESSAGES**

Mainly, the sections deal with how communication is used as an identifying feature among human beings, a daily activity whereby people share messages for determining conformity or influencing the behaviour of others and solving problems for living in harmony through interactions. It explains how communication operates from the social constructivist viewpoint whereby besides clustering identities, it is also used to construct social meaning in personal relationships. Communication theory that account for interactions aiming at goal attainment by communicators in various situations during interpersonal communication is dealt with in this section. Discussions on interpersonal communications deliberate on definitions and meaning of the concept revolving around its focus, scenarios message interpretation, theoretical perspectives as advocated from different researchers and how it shapes relations among individuals.

Persuasion is also examined from message production and message choice facets whereby intentions and efforts to influence by the persuader induce compliance by the persuadee. Different theories of persuasion that provide insight on possibilities for persuability depending on the communicator, message structures and content; and the receiver are also discussed. Since persuasion may be drawn from different fields like, sociology, psychology, linguistics, etc.; some aspects relating to the topic such as needs and motivations for persuasion that lead to attitude change and the language use in compliance-gaining messages are included.

### **2.2.1 Communication**

Delving into persuasion in a study may never be fully brought into fruition without brief deliberations on communication in general. Du Plooy (2009:1) and Smith and Wilson (2009:2) state that human communication research challenges researchers to explore, discover and re-discover reasons why communication should take place. This is true in the sense that as much as research on communication dates back to time immemorial, every scholar would conclude his/her debate with more challenges in questions for further investigation. Therefore, the emergence of new challenges necessitates exploration of other angles on communication by those scholars who have passion to deal with various topics that revolves around it.



However, as regards communication, various scholars of linguistics, psychology and other related fields share the same notion that human beings acquire language spontaneously and intuitively. The process of spontaneity in language acquisition is the result of innate hypothesis, since in essence human beings are created with the capacity to interact through a specific language, which is part of the social structure that defines communities.

It is this at this point of departure that this study bases its argument in that communication and human beings are inseparable because community identity emanates from the way people communicate with each other. Further, communities identify themselves with various organisations that define themselves in terms of how they are socially composed as families, institutions, religious and other different structures.

Subsequently these structures determine what is communicated about and this is where persuasion is propagated in the messages shared between the communicator and the recipient Steinberg (2008:162) and O'Grady, Archibald and Katamba (2011:1). On the same tone Tracy (2001:725) articulates:

Communication refers to a name for everyday activity in which people build, but sometimes blast apart, their intimate, work, and public relationships; it is an offered routinely solution to the problems engendered in societies in which people need to live and work with others who differ from themselves.

In terms of this quotation, as people live together their structures depend on their relationships. Among all communities, communication determines continuity of these relationships irrespective of whether they are good or bad but as a matter of fact, as long as they exist in social structures within specific communities.

To elucidate on the term communication, Tracy (2001:726) also asset that is an activity for offering solution to problems, whereas, Erasmus-Kritzinger: In Erasmus-Kritzinger, Bowler and Goliath (2011:35) expresses the fact that during the process of communication people want to live in harmony with other people around them and usually act and behave in a way which conforms with the demands and expectations of whom they deal with everyday. This implies that they are conversant that it is not appropriate for people to differ, but since differences do arise, they could

be solved in conformity with demands and expectations of others. Eventually, these “others” determine or influence the behaviour of both individuals through communication.

Erasmus-Kritzinger further argues that the general behaviour of people, or the way they think and communicate is influenced by those who feature as primary and secondary reference groups. This implies that as differences emerge and/or deviations exist, through communication, reference groups also referred to as the “others” intervene by giving direction or advice on what is expected.

Following the social constructivist point of view, as much as people exist, their lives are constructed by the activities they are engaged in and that every activity revolves around communication. Importantly, Baxter and Byland (2004:192) suggest that in the ‘social-meaning perspective’ of communication enterprise whereby parties are identified in terms of rights and obligations, the target is also a co-constructor of meaning of the strategic message during a communicative exchange. Baxter and Byland further argues that as people share relationships, problems emerge from the differences in identities, opinions, behaviour and ideas, therefore such differences are resolved or aggravated through communication.

According to Solomon and Vangelisti (2010:327), following Duck and Pond (1989), people define and come to understand their relationships based on the meanings they derive from interaction, therefore communication functions to establish relationships when messages are produced or processed in ways that suggest formation or escalation of a personal bond between interaction partners. Consequently, communication functions to maintain relationships when message production or processing reinforces and sustains pre-existing levels of involvement interaction partners.

To Cleary (2004:1) communication is a process of creating meaning between two or more people through the expression and interpretation of messages without providing reference to any specific context. On the same note, Burleson (2010:151) also alludes to communication as a type of social interaction that centres in the process of producing and interpreting messages. In essence, Cleary and Burleson regard communication as consisting of meaning, participants and messages that is shared regardless of the situation they are encountering.

In describing the generative explanations of scientific communication theory, Pavitt (2010:40) gives prominence to communication theory as part of social and behavioural sciences which is considered to require interaction as conduit in causal process that bring about goal achievement in a functional human relationship. Pavitt (2010:41) further details that message production theories along with interactional theories presume that communicators are primarily goal oriented to an extent that 'needs' are motivators for acting towards a goal. For the purpose of this study communication theories and models that deal with goals accomplishment are the focus and dealt with in detail later under persuasion and message production.

Finally, although communication is often considered as synonymous with language, verbal and non-verbal cues are linguistic forms that are fundamental to communication. Further, the use of language to formulate messages and to perform social actions is the paradigm of communication Solitz and Giles (2010:75).

Within the scope of communication as a process De Wet (2010:2) reveals its basic forms among others, as intrapersonal, dyadic or interpersonal, small group, public, mass and vertical communication. Of all these forms, the dyadic or interpersonal communication is of interest to the current study. Hereunder follows definitions and descriptions of interpersonal communication as purported by different scholars in communication.

## **2.2.2 Interpersonal Communication**

### *2.2.2.1 Definitions and meaning*

Albeit debates pertaining to definitions and descriptions of interpersonal communication are as voluminous as the scholars engrossed in it, only versions that concentrate on message production, and message choice are elucidated during interpersonal encounters. According to Deacon, Pickering, Golding and Murdock (2007:2) understanding communication depends on the way how individuals react to one another while constructing meanings through messages within the social construct. This assertion is based on the theory of social constructivism perspective since communication describes all the activities that are performed each time people come into contact.

Some of the proponents of communication concur in that interpersonal communication may refer to the exchange of verbal and non-verbal messages between people regardless of the relationship they share and claim that interpersonal communication includes exchange of messages in all sorts of relationships, ranging from functional to casual and intimate Caughlin (2010:27) and Guerrero, Andersen and Afifi (2007:11).

In terms of the aforesaid, it is evident that conceptually interpersonal communication is depicted as a general activity that is more elaborative and inclusive of all forms of interactions while on the one hand it embraces varieties of activities of message production and meaning, whereas on the other hand it restricts participants who share various types of relationships through verbal and nonverbal messages to a limited number.

Trenholm and Jensen (2008:29) regard interpersonal communication as a dyadic communication, whereby two individuals who share the role of sender and receiver become connected through the mutual activity of meaning. In line with this argument Smith and Wilson (2009:5) cite Miller (1976) who claimed that the focus of interpersonal communication research is dyadic and is a means that define and transform the symbiotic relationship between interpersonal communication and relational development.

Consistent with the avowal of Trenholm and Jensen above, Erasmus-Kritzinger (2011:6) expands the description by mentioning that interpersonal communication as an interaction between two people, individuals in a group or between groups of people, including conversation between colleagues, discussions during formal meetings, interviews, speech presentation or chairing a meeting. Acknowledging what Smith and Wilson asserted, Burleson (2010:150) as well regards interpersonal communication as ‘a process that conceptualises social interaction as designating a message-centred perspective in which message production, interpretation and meaning constitute a focus’. Added to that, Burleson accentuates that the significance of developmental perspective on interpersonal communication research depicts how it has given rise to an area of research on social interaction during compliance-gaining influence, an argument which is eventually the heart of this research.

Burleson (2010:152) further draws attention to proponents of communication on the following interrelated properties of interpersonal communication thus:

- Firstly, it is a complex process as it involves message production, message processing, interaction coordination and social perception;
- Secondly, it is a situated process as it occurs in specific concrete situations in which communicative situations influence roles and identities, goals, selections and interpretations; and
- Lastly, it is a social process that involves mutual influence and joint action which is executed and coordinated by two or more beings.

On the notion of activities within interpersonal communication and its occurrence, Erasmus-Kritzinger (2011:9) emphasises that success in communicating interpersonal messages depends on a person's ability to communicate effectively with other people. In highlighting the aforesaid Cleary (2004:7) asserts that interpersonal communication forms the basic unit of communication because it accounts for most informal, everyday transactions that are central to personal and intimate relationships including business situations.

From the above definitions and descriptions, by implication, interpersonal communication can be viewed from the social constructivist perspective through communication. Through conversations, discussions, speeches, etc., people produce messages to construct what their world or lives mean to them observable in their daily activities and personal relationships. Among such activities, for the purpose of this study are social interactions that lead to compliance-gaining whereby interpersonal communication becomes complex when creating communicative situations that dictates generation and selection of messages that propel mutual influence leading to goal attainment.

#### *2.2.2.2 Theoretical Perspectives in Interpersonal Communication*

In approaching interpersonal communication from the 'relational models' in their article 'Evolutionary perspective on interpersonal relation', Koerner and Floyd (2009:293) state the following relational models which were first identified by Fiske (2004) as follows:

- Communal sharing is based on perceptions of common bonds, such as familial or tribal relationships; which means that partners are equivalent and undifferentiated and share values, beliefs, and goals.
- Authority ranking implies that people are differentiated by social ranks where identity is equivalent to rank. Each rank has rights and responsibilities which form the basis for expectations and evaluations of one's own and of other's behaviours.
- Equality matching means that individuals maintain equality, and interactions and exchanges are balanced in one-for-one reciprocity, such as turn-taking or tit-for-tat relations as they have the same rights and responsibilities, while imbalances need to be resolved to maintain relationships; and
- Market pricing implies that interactions and social exchanges are similar to economic transactions that are characterised by proportionality of relationships in reversing imbalances in order to balance relationships.

In supporting Koerner and Floyd's views on continuity in evolution of relations, proponents of communication aver that the field of interpersonal communication involves probing questions on how people interact in their relationships, and how they use verbal and non-verbal codes to transmit and interpret these messages in fulfilling interpersonal goals during their relational communication. These proponents further assert that in interpersonal relationships, mothers, friends and acquaintances use these relational models at different times (Trelhom & Jensen, 2008:29, Rubin, Haridakis & Piele, 2010:6, Burleson, 2010:146-148, De Wet, 2010:2; Erasmus-Kritzinger, Bowler & Goliath, 2011:9).

Drawing from evolutionary point of view, Koerner and Floyd (2009:293) argue that humans and their ancestors have lived in groups for millennia, and the fundamental interpersonal challenges they face have not substantially changed over thousands of generations (e.g. finding and retaining mates, building coalitions, maintaining groups, influencing others, and coordinating activities) and are subject to evolution.

Concerning uncertainty of management theory in interpersonal communication, Knobloch (2010:69) alludes to uncertainty as day-to-day interactions between friends, siblings and spouses. It is a fundamental part of relating to others as it shapes communication between acquaintances of

parents and children, siblings, friends, spouses, dating partners and doctors and patients. Relational uncertainty has merits in this study as it is closely tied to the health of intimate associations. Knobloch further state that relational uncertainty on episodic level may be experienced in situations that are within friendships and dating relationships, marriages and cross-cultural relationships manifested by events of deception, competing relationships and surprising changes in a partner's behaviour, Knobloch (2010:69 -75).

Moreover, Knobloch (2010:75-77) attest that differing outcomes of relational uncertainty emerge and stipulates them as:

- Cognitive outcomes that correlate with irritating partner behaviour, threatening conversations and unfavourable evaluation of partners;
- Emotional outcomes which indicate more negative emotions such as feelings of anger, sadness, jealousy and fear; and
- Message production outcomes where in case communication become hazardous, communicators attend to every face threat evading communicating embarrassing events by avoiding talking about some topics.

In terms of the above, when relational uncertainty occurs it may be reduced by addressing the aforesaid from Uncertainty Management Theory which suggest that individuals are fundamentally motivated to reduce uncertainty during communication. Another perspective relevant to theorising about establishing relationships, Solomon and Vangelisti (2010:330) asserts that the Uncertainty Reduction Theory recognise that initial interactions between strangers involve exchange of public information and these interactions change in predictable ways as they progress. The theory follows Berger and Calabrese's (1975) claim that communication allows people to reduce uncertainty which promotes intimacy. Solomon and Vangelisti further mention that Berger (1988) says in initial interactions, partners exchange demographic information that allows them to locate each other within the social and cultural realms, friends and ask questions that elicit more evaluative and attitudinal information. Therefore, uncertainty reduction is an important part of establishing interpersonal relationships.

Following the above, item 2.2.2 focused upon the definition and meaning of the term interpersonal communication which further culminated into discussions on the theories and/or models that underpin this concept. The next section will dwell on the concept of persuasion.

## **2.3 CONCEPTUALISATION OF PERSUASION**

This section introduces the concept of persuasion whereby readers will be furnished by the following definition and meaning of persuasion opined by different scholars, theories and/or models of persuasion such as the social judgement theory, influence factors in persuasion wherein the focus of attention is on the communicator and the perceiver of message, message factor which involves *inter alia* message structure, message content, fear appeals or persuasive techniques, manipulations, propaganda and coercion; receiver and context factor, social and psychological theories and viewpoint on attitude change as follows:

### **2.3.1 Definition and Meaning of Persuasion**

In providing the definition and meaning of the concept of persuasion, Miller, (2004:11) and Mongeau, Jacobson & Donnerstein (2007:4) lay emphasis on message production and message choice perspective that allude to persuasion as any message that is intended to shape, reinforce, or change responses of another or others.

However, Reardon (1991:3) regards the term persuasion as an activity of attempting to change the behaviour of at least one person through symbolic interaction. Reardon further avers that it is a conscious activity by which the source makes to happen in various situations. From a communication point of view, the definitions above consider persuasion as a processes that is comprised of elements with message production and message choice as nucleus that use symbols and images to encode messages during interactions, whereby messages originate from one social actor as the source (persuader), to another social actor as target (persuadee) of the messages that are produced consciously with the intention to change opinion or behaviour.

To O'Keefe (2002:17; 2004:35) the term persuasion implies a successful intentional effort of influencing another's mental state (attitude change) through communication in which the persuadee has some degree of free choice. Following O'Keefe's point of view, the communicative



activity is seen as the effort to influence the persuadee's mental or psychological functioning in the execution of what the message source wishes to achieve. Relating to confrontations and 'complexities' addressed during persuasion, Gass and Seiter (2004:1) express that through texts, persuasion reveals how good things are accomplished in life by competent communicators or persuaders.

Gass and Seiter (2004:13; 2012:32-34) define persuasion from the view that it is a source-centred conscious intent as a feature of implicit interpersonal encounters of influence occurring at low level of awareness. However, their framing of persuasion elucidates the basic features appearing in the versions of the above mentioned scholars who state that persuasion as an activity is initiated by the source that is eventually aware of the actions, while the target to be influenced should do it without awareness. Further, Gass and Seiter also emphasise that persuasion occurs in interpersonal situations which stresses the number of participants involved in the process. They then argue that persuasion is an indispensable major component and impulse for human communication. This implies that persuasion is an essential process in human existence, which manifest as an involuntary process in communication and it happens sometimes unaware in our daily activities.

Pertaining to the threshold of persuasion, O'Keefe (2009:287) claims that it is a ubiquitous function of human communication which is pursued in a variety of settings from face-to-face to mass media. O'Keefe give prominence to the views that people's lives are woven around relationships on contact and exchange of messages during social interactions that determine mutual influence and agreements on actions to take. Naturally when people use any form of communication, they are confronted with some forms of persuasion (De Wet, 2010:3).

De Wet (2010:6) further attests that when the theory of communication interprets its process, persuasion as an art and science applies theories that interpret or explain how it functions, and why people are persuaded by the communicator during the process. De Wet further divulge that persuasive communication can be studied from different angles as is purported to provide service during the process of human communication through persuasion. Furthermore, many complex issues that confront everyday life of individuals within the society are addressed by persuasion.

O’Keefe (2012:25) concurs with De Wet (2010) by stating that persuasion is seen as a matter of affecting the will. They maintain that discourse which is calculated to influence the will, and persuade to a certain conduct, is seen in reality as an artful mixture of that which proposes to convince the judgement, and that which incites the passions. The convincing judgement which is an argument proposed by the communicator in changing beliefs and appealing to emotions to understand the need for change leads to compliance effecting persuasion, (De Wet, 2010; O’Keefe, 2012:25).

Persuasion is defined and described in many ways by different scholars, to an extent that those who are explicated in this section mainly deal with message production and message choice which is the focus of this research. Dillard (2010:203) assert that persuasion may be defined as the use of symbols (sometimes accompanied by images) by one social actor for the purpose of changing or maintaining another social actor’s opinion or behaviour.

In line with the above definitions, De Wet (2010:4) refers to persuasion as a process of communication in which a communicator succeeds in voluntarily forming, sustaining or changing the attitudes or behaviour of one recipient or a group of recipients in accordance with what the communicator intends by his or her message.

In terms of the aforesaid, De Wet’s definition parallels the fundamental features of persuasion depicted by Dillard and Reardon with additional elements since, Reardon refers to persuasion as an attempt to change behaviour, while De Wet’s main elements are on “success and volunteering” which insinuates the recipient’s willingness to change due to the ultimate outcomes of the message.

The section on the definition and meaning of persuasion above is purported to clarify the conceptual perspective of this concept being fundamental in this topic of research. In essence, this assertion depicts persuasion as comprising elements of communication, but in addition to that there is an element of intent. In concluding this section, it is worth to mention that application of different theoretical approaches determine considerations about attitudes that are stored in memory for retrieval when necessary and how these attitudes are used when they are exposed to objects such as individuals, ideas or issues in a communicative situation, Petty, Wheeler and Tormala

(2004:597). Consequently, the theories for analysis of persuasive messages are briefly discussed below.

### **2.3.2 Theories of Persuasion**

As regards theories of persuasion, Gass and Seiter (2004:45) aver that persuasion research is based upon a patchwork quilt of perspectives, that can be characterised as umbrella theories accounting a wide variety of persuasive phenomenon and micro theories that explain specific forms of influence during communication-persuasion relationships. These communication-persuasion relationships include social influence in the form of compliance-gaining attempts.

In O’Keefe (2009:15; 298) and Dillard (2010:205-214), it is implicitly alluded that attitude theories like the cognitive dissonance theory and voluntary action theories such as theory of reasoned action provide insight into persuasion by clarifying the underlying mental states like beliefs and attitudes that a persuader might want to change.

Further, O’Keefe’s (2004:31; 2009:287) statements argues that persuasion is pervasive in human affairs because human decision making in all settings is shaped by persuasive communication. De Wet (2010:4) concurs that persuasion concerns human affairs, whereas Dillard (2010:204) stresses that although the theories of persuasion involve all forms of attitude change and belong to social psychological theories, there are differences in terms of how they are utilised by communication scientists.

Inclusive in these theories are the discrepancy theories that prescribe persuasion as the result of comparison processes, whereas theories of persuasion proper, namely the Social Judgement Theory and Elaboration Likelihood Model (ELM) focuses on the process of persuasion itself. The theories and/or models of persuasion proper stated above are elaborated below as follows:

#### *2.3.2.1 The Social Judgement Theory*

This theory was developed by Sherif, Sherif and Nebergall in 1965 who were proponents of persuasion who focused on how people to evaluate, assess or judge persuasive messages against their point of view on a given issue, and how these judgements represent their latitudes of

acceptance, rejection and non-commitment on the issue (i.e. whether persuasion occurs or do not occur).

Within this context, the assumption is dependent on the person's pre-existing (attitudes), psychological benchmark or anchor point which is the standard for evaluating the possibility of message acceptance, non-commitment or rejection (if the persuadee is ego-involved) (Gass & Seiter, 2004:55, Dillard, 2009:3; 2010:205).

Following the aforesaid, proponents of persuasion maintain that assimilation effect influence acceptance of persuasive messages more likely if the persuader is closer to the persuadee's anchor point which is concerned with the degree of involvement on the issue at hand, (O'Keefe, 2009:297; 1990:165).

#### *2.3.2.2 Elaboration of Likelihood Model*

Elaboration of Likelihood Model which was developed by Petty and Cacioppo in 1986 is described by O'Keefe (2004:36; 2009:299); Gass and Seiter (2004:57) and Petty, Rucker, Bizer and Cacioppo (2004:65) as the "dual-process model" designated as two broad routes to persuasion where persuasion success depends on:

- Firstly, the receiver's ability to process message quality or strength in the form of arguments advanced through the central route, that is the receiver's involvement with the topic; and
- Secondly, the peripheral route where the receiver use heuristic rules or mental shortcuts like the communicator's credibility, likeability or expertise to succeed in persuasion.

On the other hand Dillard (2009:4; 2010:207) and Petty, et al. (2004:67) consider the ELM as the "cognitive model" that needs central route processing depending on the receiver's cognitive responses such as ability and motivation to scrutinize the message content and structure. In case of absence of ability and motivation, the receiver then uses the peripheral route in which attitude change depends on heuristics (simple cues like inferences). Proponents of this model accentuate that peripheral routes may be used in a continuum as they are not mutually exclusive, but they

stress that the central route plays a major role in persuasibility as it may withstand the test of time in cases of counter persuasion.

### 2.3.2.3 *The Psychological Reactance Theory*

Essentially, when dealing with persuasion, message production and message choice in an attempt to gain compliance through success, influence may be counter-acted by persuadees and fail to yield positive results. Therefore, it is equally important to include persuasion of the Theory of Psychological Reactance which was developed by Bourgoon, Alvaro, Granpre and Voulodakis in 2002. In this discussion, Psychological Reactance Theory is identified by four elements namely freedom, threat to freedom, reactance and restoration of freedom, hence if an individual perceive that the actions, emotions and actions imposed contains force that limits him/her to exercise freedom, it constitutes a threat (Dillard, 2010:213).

Within the scope of reactance, the Resistance theory posits two components that contribute to resistance, namely threat and refutational pre-emption. Threat motivates an individual to strengthen his/her attitudes to resistance while refutation pre-emption involves raising and answering objections by offering message content to protect and defend one's attitude.

According to Jenkins and Dragojevic (2013:559-560), compelling and convincing arguments do not always garner persuasion. Recipients of the message may exhibit resistance either by showing no attitude change or *boomerang* (i.e. change in direction that is not desired by message source or derogatory to the source). Bourgoon, Alvaro, Granpre and Voulodakis (2002) assert that resistance theory has potential for a message feature centred approach on the basis that resistance is a function of reaction aroused by the message. Moreover, resistance emanates from the fact that persuasion threatens autonomy of the message target and that seeking and resisting compliance are common activities in compliance-gaining (Wilson, 2002:7).

The Psychological Reactance theory has been developed from the claim of the Expectancy Violation Theory that accounts on why forceful and controlling language in messages prompt resistance to persuasion. As advocated by McGuire's 1961 Inoculation Theory, resistance to persuasion affects attitude to change. In this case inoculation increase resistance to oppose

messages and provide treatment to arguments by refuting counter-arguments, (Dillard, 2010:204; Pfau & Szabo, 2012:188).

The above notion is supported by maintaining that it is the motivational state that is hypothesized to occur when the freedom is eliminated or threatened with elimination whereby an individual strives to re-establish that freedom. The target may accomplish that through direct restoration of the freedom by doing the forbidden act, and by increasing and liking the forbidden act, derogating the source of threat, or denying existence of the threat or exercising a different freedom to gain feelings of control and choice, (Brehm & Brehm, 1981:37; Dillard, 2010:213).

There are numerous theories that show persuasion, message production and choice; and attitude change connectedness. Albeit Gass and Seiter (2004:45) tried to indicate that their non-exhaustiveness is like a patchwork on a quilt, those that are presented in this section suffice for now. The subsequent item will dwell on factors influencing communication in persuasion.

### **2.3.3 Factors of Influence Persuasion**

As regards communication and persuasion in particular, there are factors that affect how the communicator exerts effort in persuading. O'Keefe (1990:130) regards the source as the first factor that determines persuasibility of the recipient of the message and provides characteristics of the communicator during influence as follows:

#### ***2.3.3.1 Communicator***

Issues that are central to the communicator in persuasion concerns *inter alia*:

##### ***(a) Credibility of the communicator***

O'Keefe (1990:133) describes credibility as the judgements made by the perceiver who is receiver of the message concerning believability or perceptions of a communicator, wherein such perceptions may differ from one perceiver to another in the same context or topic-situation as they may be using different criteria as findings on factor-analytic research reflected. However, credibility may be observable from competence and trustworthiness as two dimensions that represent many communication-relevant judgements made by receivers of messages. Competence

dimension which is usually referred to as expertise, authoritativeness, or qualification is commonly denoted in assessment binary expressions such as (in)experienced, (un)informed, (un)trained, (un)qualified, (un)skilled and (un)intelligent. These items determine whether the communicator is in the position to know the truth and what is right so as to conclude that he/she is reliable.

The trustworthiness on the other hand refers to the character, safety or personal integrity represented by scales represented in dual terms like (dis)honest, (un)trustworthy, (open/closed) minded, (un)just and (un)selfish which also relate to assessment the communicator's messages reliability. O'Keefe (1990:133) goes to explicate that education, occupation, and experience are also manipulated in judgements of the communicator's credibility.

Burgoon, Dunbar and Segrin (2012:160-162) argue that source attractiveness determines the target's positive attitude-similarity in sharing background, values, knowledge or communication styles that sharpens attraction and thereafter enhances persuasion. In some cases, the source's non-verbal behaviours declare similarities that fuel attraction with the target which in turn enhance the ability to influence by inference.

Communicative non-verbal behaviour of socially skilled (i.e. confidence, friendliness, dynamism and poise in interpersonal contexts) individuals are pre-interactional elements that influence even before actual utterances or words. The source and the target relational attraction and similarities encoded and decoded through the gaze, eye contact, closer interacting distances and the use of touch with the use of greater vocal pleasantness are likely to increase compliance (Burgoon, Dunbar & Segrin, 2012:164).

#### ***(b) Liking for the communicator***

It is common knowledge that one's general liking for a communicator is much more likely to influence one's judgements about the communicator's dispositional trustworthiness and competence. Apparently, humour has vast and varied effects on persuasion that may increase or decrease likability. Basically, similarities and commonalities between persuaders and persuadees is determined by relationships such as age, gender, occupation, affiliations, interpersonal styles, attitudes and so on. Importantly, research findings revealed that physical attractiveness enhance

the source's likelihood for success in social influence because it supports the positive perceptions about the source and subsequently increase his/her liking (O'Keefe, 1990:139-152).

### *2.3.3.2 The Message Factor in Persuasion*

Burleson (2010:151) regards messages as sets of behavioural expressions, typically consisting of shared symbols, which are produced in the effort to convey some internal state fundamentally a speech act which is the performance of an action through production words and gestures. In the light of the above mentioned statement, it implies that engagement in speech activities through production of words and gestures is aimed at conveying or expressing some action. Message as a factor in persuasion have the following features:

#### *(a) Message Structure, Content and Effects*

Variety of messages have an impact on persuasion results. According to O'Keefe (1990:159) there are two structural features that affect persuasive outcomes. Firstly, the order of arguments, their sequence and arrangements whether they appear at the beginning, during climax and positioned last is important to effect in persuasion. Secondly the nature of messages conclusions affect persuasion therefore messages containing explicit statements or desired actions are more preferred than implicit ones.

O'Keefe's (1990:161) empirical evidence indicate that two-sided messages gain advantage as they may start by refuting or attacking opposing arguments and then provide constructive arguments supporting the position they advocate. Arguments may be organised in these patterns: support-then-refute, refute-then-support or interweave or intersperse support and refuting arguments interchangeably where support-then-refute and interwoven patterns are proven to be effective, (Jackson & Allen, 1987). Another important factor is in addressing relevant obstacles to persuasion when providing arguments.

Dillard and Marshall (2003:494) add that a reason in persuasive message and compliance may follow from the message structure than content. They further advance that heuristics may be used by persuaders in seeking compliance on the basis that longer messages are believed to be stronger, people trust those they like and that confident speakers know what they are talking about.



**(b) *Fear appeals***

According to O’Keefe (1990:156); Dillard and Marshall (2003:498) fear appeals are a persuasive technique that is common in communication in that high fear appeal messages containing explicit, vivid depictions of negative consequences are conceived as evoking high greater fear or anxiety in the receiver, while low fear appeal messages are tamer and toned-down and elicits relatively less fear.

Albeit some researchers like Boster and Mongeau (1984) identified that a message containing all sorts of materials intended to create fear and anxiety may fail to do so. Other meta-analytic reviews of fear appeal research concluded that high levels of induced fear to the receivers of persuasive message are likely to be persuasive than those that induce less fear. It is further emphasized that the causal role of fear as an emotional role of message may not be the cause for persuasion, but cognitive reactions to the message may lead receivers to believe that fearful consequences are more severe, harmful, and disadvantageous than they previously believed. Thus the effect of the message in changing the beliefs is factored by cognitive reactions to the message O’Keefe (1990:168).

In addition, Cho and Witte (2004:223) describe fear appeals as powerful motivator in attempt to persuade people to change their attitude and behaviours. In research fear appeals are contained in those messages that represent unfavourable or terrible consequences denoted in constructs such as death. These scholars put it on record that fear appeals may fail to yield desired results, that is, failing to persuade, so in avoiding cases of backfire the fear appeal theory, namely the Extended Parallel Process Model (EPPM) guides on production of messages that are likely successful in persuasion, but these researchers caution that because communication is a social process, as much as emotion are not universal to people, depending perceptions differences, fear appeals may differ in impact from one person to another. Importantly, the EPPM stresses two important constructs in fear appeals. These are:

**Perceived threat** which emanates from the belief that one is in danger and that is serious, therefore perceive the threat as high.

**Perceived efficacy** refers to the individual's perception in response to fear appeal recommendation. The elements of perceived efficacy are self-efficacy which is the belief of ability to perform the recommended response and response efficacy as the belief of whether the recommended response works.

Appraisal processes occur when the audience perceive the threat as severe, then they become highly motivated to act in any possible way and if not severe the threat is ignored. They may respond by controlling the danger of the threat by making appropriate attitude, intention or behaviour change. The audience may on the other hand respond negatively by engaging their psychological defence mechanism and controlling fear by avoiding, denying or react to fear. This explains that a persuasive message may be perceived differently by different individuals depending on their perceptions O'Keefe (2009:298).

Cho and Witte (2004:226) suggest that within the EPPM, persuasive messages that make people feel that they are at risk promote perceptions of both high threats and high efficacy. Their inquiry also highlighted the fear appeal effects on different audience characteristics as follows:

- Age is a demographic factor that influences effectiveness of fear appeals in that as younger audiences lack experience and exposure to unfavourable life events they are less influenced than older audiences, therefore the message should carry kind of threats that relate to younger generations.
- Anxiety refers to the level of an individual's anxiousness in response to threat leading to avoidance to or coping with fear appeals. Research results on anxiety indicated that when high-anxiety persons are exposed to strong fear appeals they change their attitudes.
- Fatalism is a fulfilment of socially-constructed reality resulting in the belief that death is imminent and unavoidable. Cho and Witte (2004:229) and Ralarala (2010:82) contend that fear appeals are perceived as threats to freedom and may include forms of a threat to behavioural freedom and as advocated by the Reactance Theory, fear appeals messages may attract defiance in high-sensation seekers (those that are willing to risk their lives by experiencing consequences of the threat). Examples of such threats are basically on health and lifestyle behaviour, attitude and belief change. Messages that are aimed at counteracting fatalism should consider addressing societal and structural inequities to

prevent moderation of fatalism and sensation seekers attention to achieve influence in cases of health hazards such as Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome (HIV/AIDS), drug abuse, traffic accidents, corruption, crime and other risks affecting the society.

On fear and persuasion, Dillard (2010:213-214) raises Rogers's (1997) version of the protection motivation theory that predicted threeway interaction between perceptions of that need to be used when designing messages and implementing threat appeals, namely

- Severity of the threat;
- One's susceptibility/vulnerability/receptive to it, and
- The likelihood that the recommended action would reduce or eliminate the threat.

### ***(c) Manipulation***

Regarding forms of persuasion, De Wet (2010:5) argues that manipulation has a broad relevance as it is a successful attempt by the communicator to use the recipient as an object to be exploited, for example using charm to get what is wanted, blackmail is severe manipulation in that it puts pressure on a person or a group to do something they do not want to do; for example, by making threats or making them feel guilty.

Reardon (1991:1) describes manipulation as involving furthering the goals of the manipulator at the expense of the person manipulated where those manipulated are not encouraged to reason about the situation but lured to false promises, deceived by insincere verbal or nonverbal behaviour and tactics in a situation that limit free will of the persuadee's choices.

Mulholland (1994: xv) elucidates that manipulation in persuasion is unethical as it is associated with misuse of power because it manipulates other's minds. She further describes manipulation as a process whereby the manipulator achieves his/her goals by employing false promises, verbal or nonverbal deceptive behaviour as well as tactics in creating a set up that limit the choices or free will of his/her target. This notion is disputed by Reardon (1991:10) who claims that persuasion is a form of communication in which everyone participates as it is a way by which different goals are achieved through cooperation with others in the society.

Within the scope of persuasion, message content that is produced for deception is explained within the scope of nonverbal communication theories. Concerning the interaction adaptation theory, Solitz and Giles (2010:101) express that during interactions the partners are positioned to either reciprocate or compensate in adapting to the behaviour of one another. Based on findings from White and Burgoon (2001) who examined patterns of adaptation when interactants are truthful or deceptive when producing deceptive messages. It was found that they attempt to verify signs of scepticism from receivers by becoming more involved and pleasant to boost their credibility. Burgoon, Dunbar and Segrin (2012:170) add that dominant individuals have a special capacity to perpetrate convincing deception, that is, they are likely to be viewed as credible even when in actuality they are being deceptive.

#### ***(d) Propaganda***

Larson (1995:36) and De Wet (1988:44; 2010:85-87) describe propaganda from historical point of view as institutionalised efforts during the propagation of faith during 1622 by Pope Gregory. In general, propaganda is used to persuade mass audience in areas of advertising, public relations, election campaigns and social reform initiatives. According to Mulholland (1984:xvi) cited in Moorosi (2009:15) propaganda uses strong tactics with imposition and insistence from the message to be acted giving no allowance for resistance to compliance. In contrast, ‘imposition’ and ‘insistence’ as elements of propaganda are not employed during persuasion as it allows for differences in points of view by encouraging and sharing views with the persuadee who may accept the idea or reject it.

Subsequently, Perloff (2003:17) perceives propaganda as having negative connotation as messages received are believed to carry evil intentions of the sources while in persuasion sources are regarded as sending messages that produce positive outcomes. By implication, change of behaviour, beliefs or attitude in persuasion is a positive exercise as observable in message content while messages in propaganda are produced in disputing the truth by providing the opposite version of reality. However, following De Wet (2010:91-94) propaganda as a form of mass persuasion may play a significant role in a democratic society in the sense that like technology, it is expanding and irreversible especially if it serves to manipulate man into believing that he wants to do what the state and society demand of him. He further argues that the mass is united by

propaganda as sociologically its recipients are moulded by stereotypes and ideologies that make them change and adapt their lives in their eagerness to conform to society.

The sociological and political propaganda expressed in this section will serve to lay some points of argument during analysis of literary texts in the next chapters. De Wet (2010:89) provides useful techniques used by the propagandist listed below:

- Name-calling or bad labelling which makes the recipients of the message reject the idea without examining the evidence.
- Transfer is a technique that the propagandist transfer authority, sanction and disapproval to cause recipients to reject and disapprove what he or she reject and disapprove.
- Testimonial is the device using someone respected or hated to define an idea, programme or a person as good or bad.
- Plain folks is an attempt to convince recipients that the idea is good because it is meant for the 'plain folks'.
- Card-stacking is the selective distortion and manipulation of facts or arguments to give the best or worst possible case, idea or person against the truth.
- In bandwagon an attempt is made to convince recipients to support or reject the idea, programme or person on grounds that everybody is doing it.

#### ***(e) Coercion***

Reardon (1991:2) portrays coercion as another means of influencing behaviour by employing physical force or some threat especially in children instead of assisting them to reason on their own during the process of shaping behaviour. Importantly, literature on persuasion research (Milner, 2002:4, Wilson, 2003:155, Kellerman, 2004:40; Wilson, 2010:220-221) state that the notion of indirect coercion applies during persuasive discourse, whereby messages for compliance-gaining goals, such as giving advice, may restrict the target's (i.e. persuadee's) autonomy or contain threats and punishment, rather than entailing a free choice activity. Examples in this regard, as stated earlier in this section, are fear appeals forms of messages O'Keefe (2012:20).

Wilson (2002:8) indicates that there are ethical judgements when seeking compliance. Seeking compliance focus on degrees of right and wrong, goodness or badness in human conduct during communication as its goal, therefore it weighs up lying, threats, coercion, deception, acquiescence, control, manipulation, and classically rational and reward punishment based appeals in compliance seeking as usually questionable.

Coercion is considered as a means of ensuring immediate compliance in children, and in families, it is manifested by spanking, yelling, directing and forcing during parent and child interactions, Hart, Newell and Olsen (2003:769). In persuasion, coercion question the persuader's credibility because it seeks to explain application of persuasive skills such as advancing reasons and arguments for changing the negative behaviour depicted by the persuadee. In this instance, the persuadee is not forced but provided with options to make choices.

Perloff (2003:12-13) and Moorosi (2009:16) suggest that coercion entails force and define it as a technique employed for forcing people to act as the coarser wants them to act regardless of their preferences. He adds further that in coercion, the source apply threat where the target in fearing or avoiding the negative consequences sees himself or herself bound to comply especially if the source possesses some powers or authority. But, if the target finds a way of resisting the request and the power not to comply, in this case if he/she complies, then because of the minimal choice afforded therefore persuasion attempt was successful.

Following Perloff (2003:14) influence messages during communication may carry overlapping elements of persuasion and coercion concurrently. Burgoon, Dunbar and Segrin (2012:167) support the assertion which state that French and Raven identified the following non-verbal communication implications of power bases:

- Reward or coercive power which represent the person's right to reward or punish;
- Legitimate power that comes from holding a high status position in the society;
- Referent power that result when others admire and emulate a person; and
- Expert power derived from having expertise in a needed field.

As a result, when a target accepts the influence in order to gain rewards or avoid punishment, a target wishes to be associated with the influential other messages are consistent with the target's

value system as the expert have legitimate power manifested in dominance or acquiescence from the target. Burgoon, Dunbar and Segrin (2012:168-169) further stress that in nonverbal influence, punitive power (influence gained by a person perceived as likely to inflict harm) and power relationships are negotiated overtime without words depending on effective cues between two people. They include diffuse status (of gender and race) as characteristics that are culturally associated with specific skills carrying general expectations for competence in increasing compliance. In this instance, dominance or submissiveness is based on who has the right to direct, delimit, and define the action of the interpersonal system. Miller (2012:88) makes this declaration:

Persuasive attempts fall short of blatant coercion. It is not directly coercive as in persuasive discourses verbal power and nonverbal symbols express message content that offer credible threats and promises that are both logical and appealing to emotions. This type of influence is ethical in that persuasion results from rationally reasoned messages that appeal to reason and emotions of the persuadee. Persuasion in this case is exhibited in visible behaviour conversion when messages seek to shape and condition responses.

Miller's emphasis on being persuaded is that in interpersonal sphere, especially interpersonal relationships, persuasive messages should be aimed at reinforcing mutually held positive attitudes and behaviours. He stresses that in persuasion research attitude is an internal mediator that prepares and postures the mind to a certain response.

#### *(f) Message effects*

In terms of message effects in persuasion, Nabi (2012:139; 2002:291) states that emotions (fear, guilt, anger, envy, happiness, hope, etc.) are generally viewed as internal mental states representing evaluating reactions to events, agents or objects that vary in intensity. He further claim that from Darwin's seminal work, functional emotion theories, there are four paradigms, namely:

- Emotions have inherent adaptive functions;
- They are based on events that are personally relevant;
- Each emotion has a distinctive goal or motivation for action. It may be designed to arouse, sustain or direct cognitive or physical activity; and
- They are organizers and motivators of behaviour.

The GPA model as a model for message production stimulate research on the impact of influence messages on the target emotions and relational judgements and how perceived competence of influence messages vary as a function of message form and goal structure, Dillard (2004:198). On the relational and emotional implications of influence attempts, he states that what individuals say has implications for their feelings and relationship along the following dimensions:

- Dominance: Influence attempts that are high in dominance have negative relational implications. Source dominance correlates negatively with the target perceptions of liking and politeness. Highly dominance influence messages are viewed as illegitimate and as obstacles provoking anger.
- Explicitness: In relational context highly explicit requests signal solidarity between interactants and corresponding to favourable emotions and interpretations of influence attempt. Relational meaning of explicitness is highly context dependent depending on the type of relationship.
- Argument: The argument dimension indicate that individuals prefer messages that provide reasons for compliance which is an obligation in persuasion. Whereas Roloff et al. (1988) argued that argument may not be necessary in close relationships, Dillard et al. (1997) contend that argument in messages shows positive regard for target long term health of close relationship. Dillard (2004:199) concludes that messages that are high in argument engender favourable emotional responses.

Dealing with goal structure complexity and perceived communication competence, Dillard (2004:199) claims that since some primary goals are difficult to achieve than others, communication competence is a necessary element for accuracy in reading the situation and formulating appropriate messages. Accurate identification of situation is the first step towards constructing effective and appropriate messages for achieving the primary goal and the associate secondary goals to deploy in servicing the complex goal. Studies on communication competence, specifies the following as guidelines that qualifies as competent influence behaviour across episodic variations in goal structure complexity as follows:

- Higher levels of dominance are associated with higher level of perceived incompetency regardless of goal complexity;



- Explicitness correlates negatively with incompetency in high-complexity clusters, since implicit messages enhance effectiveness; and
- The use of argument correlates positively with competence (Schrader, 1999).

#### *2.3.3.3 Receiver and Context Factors*

According to Wilson (2010:219; 2002:6) seeking compliance involves an attempt by message source to alter a target's behaviour or it may sometimes change attitude or beliefs and not just target's behaviour. He elucidates that people participate in seeking and resisting compliance episodes in the form of requests for desires and trivial activities that may be performed immediately or in future. Sources of compliance seeking and gaining attempts messages are known, acquaintances and may be strangers. During the process they use variety of techniques in their messages such as explanations, bargains, warnings to seek target's compliance. Message targets as participants in the process may comply, offer alternatives to the requests or refuse to comply.

Burleson (2010:152) on the other hand alludes that in pursue of variety of objectives, sources and recipients pursue multiple goals in managing the interactions in recreating or enhancing the relationship engaging strategic processes that lead to success in goal attainment. He stresses that goal attainment is the central explanation to communication theory as the message effectiveness is judged on basis of the recipient's response. Following Burleson (2010:154) from the message recipient perspective, the message process is broadly sketched as follows:

- The message recipient detects physical signals carrying message from the source;
- Signals are parsed into words and phrases forming inferences from the source;
- Syntactic analysis of what the source said take place;
- Semantic analysis of what the source means occur;
- Pragmatic analysis of what the source is doing; and
- Motivational analysis of what the source wants to accomplish is established.

The recipient may evaluate various aspects about the message, namely whether it is the truth or whether the source is sincere; and then respond according to his/her set of inferences and

judgements. In this manner, social perception enters into communication through defining the social situation by determining, who is in the situation, their roles, the actions they are performing, their behaviour qualities, dress, verbal and nonverbal behaviour, cognition of communicative intentions, message evaluation, and feelings about each other.

Importantly, culturally relationships are locus of social interaction. Seeking compliance may communicate positive regard and caring towards the receiver of the message. How people seek or resist compliance depend on descriptive level on ethical judgements and specific means of exerting influence (if justification of emotional reaction is advanced for message target in a situation, or not to say something in seeking or resisting compliance based on their internal standards Wilson (2002:13).

On enduring receiver characteristics, O'Keefe (1990:175) argues that persuasibility refers to how easily someone is persuaded in general across topics, sources, settings and receiver's characteristics. He also claim that research literature does contain dependable sex differences in persuasibility where females are more easily persuaded than men, influenced by personal traits like self-esteem.

Regarding 'contexts' of interpersonal communication, Burleson (2010:157) propose five dimensions of context as suggested by Applegate and Delia (1980) as follows:

- The social/ relational setting of friends, spouses, co-workers and neighbours;
- The institutional setting at home, work, school and church;
- The functional setting for the primary goal pursued such as informing, persuading and supporting; and
- Cultural setting as ethnicity, nationality, social class, and other relevant groupings.

Importantly, these 'dimensions of context' occur in the intersection commonly described as a situation. However, context influences outcomes of interpersonal communication as it:

- Affects form and content of messages, roles people play in a situation, the strategies they use and the competencies needed in pursuit of particular goals.

- Context powerfully influences the interpretation and outcomes of messages as they determine response of recipient.
- Context shapes how interactions are coordinated influencing turns and topics structure.
- Context influences aspects of social perception such as schema activation, memory and inference.

Burleson (2010:157) further argues that messages and interactions produced sustain, re-create and reinforce social structures that intimately influence communicative conduct underlying communication in the form of verbal and nonverbal codes, systems of speech acts, the turn structure, plans and strategies; and schemes for interpreting others and own messages.

Following the statements above as evidenced from the communication theory, interactions create relations and situations for compliance-seeking and indeed the level of persuasibility depends on various factors like age, class, culture and gender of the receiver. That is, persuasibility heavily relies on the receiver's positive or negative evaluation of the message and response, consequently leading to goal attainment of the communicator.

#### **2.3.4 Language in Persuasion**

According to Hosman (2012:150) research assumes that language variations affect the following elements during persuasion process:

- Judgements of the speaker: the speaker's formation of impression is important in that listeners judge the source's credibility, attractiveness, likability and similarity from language variations he/she uses in persuasion. Phonetic attributes in words and sentences that are simple to comprehend might be attractive and powerful leading to persuasion or attitude change. Hosman (2012:152) further mentions that lexical diversity judges the speaker's competence and socioeconomic status and therefore have a positive effect on persuasion process. Memorable and accessible verbal imagery and vivid language plays a role in influencing attitude change.
- Message comprehension and recall: This result from the speaker's dynamism observable from the intensity of the language he/she uses. When the receiver's interest in the

message increases, it creates the perception that the source is competent and trustworthy. This increases positivity towards the source and his/her message.

- Finally, language intensity affects attitude towards the source. Hosman (2012:154-154) specifies that studies show that speakers exhibiting powerful style are considered more credible, attractive, sociable and dynamic. Thus powerful style affect attitude change in persuasion since listeners tend to like high status speakers with high lexical diversity.

In supporting, Sopory and Dillard (2012:156-159) argue that metaphors in figurative language have effects on attitude and communicator credibility. Metaphorical messages are more likely to produce greater attitude change and Osborn proposition that communicators who use metaphors are judged as credible because metaphors are also judged as highly creative in positive message advocacy. They produce semantic connections for elaboration and coherent organisation of arguments in message content which increases the persuasive power.

### **2.3.5 The Social and Psychological Theories and Viewpoint on Attitude Change**

Elaborating on the focus of persuasion, Dillard (2010:203-204) says for the fact that persuasion studies attitude, beliefs and behavioural change, it becomes clear that it relates to the study of human psychology and therefore qualifies to be a psychological phenomenon. The statement addresses a significant aspect in that employment of persuasive messages for compliance-gaining such as in making requests (message choice) and message processing is the function of provision of arguments and reasons advancement by both the message source and message target during interactions.

Various theoretical approaches concerning engagement of psychological applications in persuasion during compliance-gaining episodes through message production and processing are explained by Larson (1995:160-165) who illustrated in his research that in interpersonal persuasion, in the first instance process premises which are tools of motivation in the form of emotional appeals, drives and instincts target psychological processes operating in persuadees. These emotional appeals are visible in interpersonal persuasion between spouses, parents and children, lovers, bosses and employees in addressing emotionally loaded issues. These issues relate to the following process premise as tools for motivation to persuasion:

- *Needs*: are critical to every individual and in persuasion. Effective persuaders design appeals after determining the persuadee's needs following Parkard's eight hidden needs and Maslow's pyramid of needs, Erasmus-Kritzinger (2011:33); De Wet (2010:40) and Cialdini and Sagarin (2012:200).
- *Attitude*: which is the process premise that guide evaluation of the persuaders' request for action; and
- *Consistency*: that is a tool for motivation that value seeking psychological equilibrium as important to humans. It is maintained through persuasion in increasing congruity with positive goals and reinforcing comfortable feelings between persuaders and persuadees (Larson, 1995:184).

Secondly, the content premise which relies on logical and analytical abilities in persuasion operates using the persuader's logical, reasoned, and intellectual abilities entailed or expressed in the message. In this regard Larson (1995:194) uses the following patterns that operate within the content premise:

- Cause-effect reasoning: where the content of the message is connected with what are believed to be accepted patterns of logical thought. In this regard the persuader expects a positive response from the persuadee following the logical interpretation of the request made.
- Proof and evidence: which vary from group to group if connected to reasoning may lead the audience to take the persuader's advice or believe in what he or she says. Within the content premise, evidence may be in the form of narratives, testimonies, anecdotes, participation and demonstration. Persuadees believe and act on what they perceive as logical arguments presented to them by persuaders Larson (1995:205).

Since from the psychological and sociological theoretical point of view the study of persuasion has to do with attitudes, beliefs and behavioural change, it is essential to clarify the relevance of these concepts here. Larson (1995:177) borrows the definition of attitudes from psychologists Eagly and Chaiken (1993:1) who stated that it is a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour. It is further elaborated that as the attitudes are internal state they are made visible or clarified in terms of evaluations that may

usually be expressed in approval or disapproval, favour or disfavour, liking and disliking, attracted to or avoidance and many other expressions. He continues explaining that in persuasion, the persuader manipulates attitudes objects such as products, ideas, beliefs, and others in his or her request for action of the persuadee. Albarracin, Wang, Li and Noguchi (2012:2001) assert:

Attitudes shape people's perceptions of social and physical world and influence overt behaviours such as friendship and animosity toward others, helping, hiring, attacks and crimes. When defined as evaluations, attitudes refer to associations between an attitude object and evaluative category assigned such as good or bad depending on memory or judgement component.

Dillard and Marshall (2003:483) and Petty, Wheeler and Tormala (2004) in consistency with Larson (referring to functions of attitude), hold the view that from the tripartite theory, attitudes may be based on three types of information which are:

- Cognitions or beliefs which comprise of knowledge that determine the actions that an individual take in response to information about the issues addresses in a particular situation. Beliefs estimate the truth or falsity of a proposition;
- Affect of feelings on the emotions and how an individual feels about an issue. They give evaluations of how good or bad the attitude object is; and
- Actions or behaviour that determines what the individual intends to do with the information about the issue(s) at hand. They are actions performed by the individual.

Relevant to this investigation, is the manner in which attitudes facilitate interpersonal communication as Larson (1995:179) confess that we express attitudes in ways that help us to get along with persons who are significant to us. He goes further relating attitudes to information processing in persuasion by explaining that behavioural intentions depend on how the audience process the persuasive message. This is another important point in explaining the psychological nature of persuasion in that during interpersonal interactions and importantly before behavioural enactment, comprehension of the message is essential depending on deployment of relevant cognitive constructs from information stored in the long term memory of the individual. After retrieval of experience from the past, emotions are attached in the form of feelings towards the information (as in being happy about the issue) and finally, the episodic nature (remembering personal experiences) provide good reasons for taking action by changing behaviour.

In support of Larson and the psychologist's contributions above, Dillard (2010:205) expands the idea by acknowledging that functional theorists agree on the principle that persuasion matches message content to attitudes and tabulate the following as functions of attitudes that help us to structure an understanding of the environment;

- Knowledge function performed by all attitudes at some level advocated by Fazio and Roskos-Ewoldsen and Powell (1979);
- Utilitarian function where attitudes maximise rewards while minimizing punishments;
- The social identity function when attitudes connect an individual with other social groups; and
- The value expressive function for expression of personal values and core aspects of self-concept.

He goes further and adds that the fundamental principle in achieving persuasion is matching message content to attitude. Broadening the idea on functions of persuasion in communication, Knobloch (2010:69) expounds:

While change of behaviour and attitude are psychological processes, symbols are linguistic and their use in persuasion research emphasizes its communicative nature during interpersonal interactions. It is from interpersonal interactions that message content shapes communication between acquaintances.

Concerning beliefs as determinants of attitude, Fishbein (1967) model of attitude which may also be referred to as “expectancy-value model: In O’Keefe (1990:46-55) spells that it is “based on the claim that ones’ attitude towards an object is a function of one’s salient beliefs about the object.” An individual’s belief strength and evaluation attributes predict or determine the person’s attitude towards an object or idea or another person which need to be involved in attitude change during persuasion process. According to the Fishbein’s model above, attitude change attempts may be induced by:

- Trying to leading the receiver to add a new positive belief towards an idea, object or an individual;
- Increasing the favourability and strength of an existing positive belief;
- Decreasing belief unfavourability and strength of negative belief; and

- Shuffling and changing prominence of current beliefs held by the persuadee.

O'Keefe stresses that the expectancy-value model that adds desirability and adequacy as the attributes for attitude change is empirically studied and also considered as a standardised model.

## **2.4 COMPLIANCE-GAINING MESSAGES**

This section introduces readers to themes relevant to compliance-gaining messages whereby the first sub-section dwell on the definition and meaning of the concept of compliance-gaining messages articulated by diverse scholars such as Cialdini and Sagarin, Wilson, Gass and Seiter, Caughlin, Cody, Canary and Smith, Ralarala, to name but a few who defined this term according to their own taste and initiative. The second section dealt with research on compliance gaining whereas the last section is central to literature on convergence of persuasion and compliance-gaining.

### **2.4.1 Definitions and Meaning**

Cialdini and Sagarin (2012:196) compliance can be defined as action that is taken only because it is requested and generation of compliance is to make others agree to a request. Compliance is a positive response to persuasive attempts carrying strong arguments occurring as an act of reciprocity to a service or favour the requester rendered before. In a collectivistic orientated society, compliance is willingness to align one's own behaviour in consistency with group members following the social validation principle. People are inclined to comply and cooperate to requests by individuals they know and like in pursue of a common goal during social interactions. This factor of knowing and liking the persuader has been explained in detail under factors in persuasibility and the receiver factor.

In attempting to define the concept compliance-gaining Wilson (2010:219; 2009:1; 2002:4) articulate that compliance-gaining refers to (any) interaction in which a message source attempts to induce a target individual to perform some desired behaviour that the target otherwise might not perform. Following the definition, in compliance-gaining the scope of the message during interactions is to make the target act differently from the initial behaviour that the source desire to



change. In line with the above, the phrase induced towards desired behaviour denotes an element portrayed in persuasion.

In addition to Wilson's avowal Gass and Seiter (2004:13; 2012:32) state that the concept of compliance-gaining is conceived as planned, goal-directed communication. To them compliance-gaining is a process in communication in which the source of the message plans what to say and possibly how to say it following the goal he/she wants to achieve. In their attempt to either distinguish or show resemblance between persuasion and compliance-gaining, they mention these two processes namely; pure and borderline cases. The above mentioned authors indicate that apparently, intentional compliance-gaining is part of persuasion while unintentional compliance-gaining is an aspect of influence. They further explain that pure cases of compliance-gaining carry a criterion of intent and effects as it is planned and requires behavioural conformity to the request advanced or message recommended. This means that if the source's actions are intentional, that constitutes pure persuasion while if it is unintentional, it constitutes borderline influence which result in compliance-gaining.

#### **2.4.2 Research in Compliance-Gaining Messages**

Research on persuasion in compliance gaining messages is supported by Cody, Canary and Smith (1994:3) who argue that the objective of compliance-gaining in research is to increase understanding of how actors use messages to achieve goals. It indicates that in compliance-gaining research explanations and clarifications should deal with sources (persuaders) and targets (persuades) as actors in social situations, messages that are acted upon and goals that need to be achieved within each interaction.

Wilson (2002:7) states that compliance-gaining investigations investigated why individuals choose one approach over others, why they say what they want explicitly or just hint, why they make request or say no or provide reasons for making or refusing request and why individuals do not always use the most effective persuasive strategies (message choices). He further avows that compliance-gaining studies is important because firstly, interactions can have important pragmatic outcomes as life depends on influence attempts, secondly, interactions offer insights about communication in close relationships as close individuals seek or resist compliance on various

topics and lastly, interactions contain individual, situational and cultural variations as same situation may be approached differently. Ralarala (2010:56) mentions that compliance-gaining falls within persuasion or social influence concentrating on influence within interpersonal contexts and its focal point in research is message choice.

### **2.4.3 Compliance-Gaining, Persuasion and Goals**

In line with other scholars Caughlin (2010:826) maintains that in attempts at obtaining compliance from others (that is, persuading them in particular ways), such attempts are understood to be oriented toward an influence goal, regardless of whether the compliance-seeker is consciously aware of the goal. He further asserts that compliance gaining constitutes attempts at obtaining compliance amounting to persuasion and an influence goal and in his assertions intentions do not matter.

Following the above definitions, diverse scholars of communication depict persuasion and compliance-gaining as belonging to the same angle by laying out all elements of communication as the basis or point of departure whereby the presence of source, the message and the target are either implicitly or explicitly specified. These scholars concur that both persuasion and compliance gaining may be prompted intentionally or unintentionally to influence change in attitude, behaviour and beliefs within the scope of achieving a specific goal. However, some of these scholars mentioned above agree that change should come from the target voluntarily or as a free choice while others consider the free choice aspect as not necessary in compliance as the influence must be prompted. Basically, both persuasion and compliance gaining may encompass intentional action by the source to influence their targets as much as the intention may not appear, but both seemingly occurring as a response to messages in a situation.

The conclusion that may be drawn here is that compliance-gaining may constitute persuasion whether it is intentional or unintentional depending on understanding on this study. Since Gass and Seiter (2012:32) allude that intentional compliance-gaining constitutes persuasion, Caughlin (2010:826) specify that it may constitute persuasion irrespective of the intention. Another important aspect from the above explanations is that compliance-gaining is planned and the message carries an influence goal, this is crucial for the study undertaken.

Over and above convergence or differences between persuasion and compliance-gaining is so subtle that Wilson (2010:220; 2002:7) mentions that research on persuasion and compliance-gaining differ in that persuasion focuses on public and mass communication contexts and message processing or effects on one hand; while compliance-gaining research on the other hand focuses on these aspects:

- Influence within interpersonal context investigating how individuals seek and resist compliance during conversations with friends, family members and co-workers;
- Message production or choices that presuppose the outcomes of messages; and
- Why people choose one approach over others in seeking or resisting compliance. As evidenced from the comparisons or contrasting features above message processing in persuasion and message production or choice in compliance-gaining within communication spectrum complement each other as unnatural communicative situations all participants engaged in any interactive activity employ message processing and message choice that lead to particular behaviour actions or inactions of the recipients.

#### **2.4.4 Compliance-Gaining and Relationships**

Regarding relationships Wilson (2010:220) in supporting Dillard (1989:293) claims that compliance-gaining focus on how relationships are created and sustained as in interactions whereby the source asks for favours, offers advice, proposes joint activities or negotiates obligations. In the same vein, Bochner (1984:571) alludes to the fact that participants frequently seek each other's compliance about a range of topics which is the function of influence and affection.

Moreover, De Wet (2010:4) supports the statements made by Wilson and Bochner by stating that persuasion concerns itself with human affairs. This means that where human beings continue to exist, their everyday activities are encircled within the scope of close relationships discernable through personal interactions that determine how they live together within the society. In this instance, relationships determine how individuals regulate what they say and the reasons for their choice from a variety of options of messages while keeping relationships and importantly being careful that their connectedness within the relationships is not affected negatively.

Fundamentally, given the fact that communication is the core process in personal relationships, Caughlin (2010:824) affirms that in the study of compliance-gaining, the relevance of seeking or resisting compliance and how persuasive messages are chosen and produced to initiate, create and sustain close relationships during social interactions, factors such as implicitness, explicitness and efficiency in message production and selection (social skills) are determinants of commitment, resistance or non-commitment.

As much as communication is generally described as a social phenomenon within societies, Dillard (2010:203) stresses that persuasion has a social nature in that changing attitudes require social skill. In essence, social relations created in close relationships mentioned in the previous passages necessitate interaction among the members of a specific society. When interactions are initiated in communication, participants employ skills that facilitate success in choosing and producing messages through the use of conventions such as signs, symbols, gestures that assist them in maintaining their relationship.

These communicative skills play a crucial role in and compliance-gaining messages that may result in influence success. It is worth to take into consideration that both compliance-gaining and persuasion are described as significant types of social influence because they affect behaviour of others during social interactions Wilson (2002:6). Application of social skills in communication with intent to influence change in behaviour, attitudes, beliefs and opinions may be related to the study of sociology and psychology have been addressed in 2.3.6 above. Importantly, compliance as a type of social influence during communication in this instance is used to attain goals, but most importantly influence would often succeed following the effects dictated by the type of messages chosen during interactions as determined by the actions within the Goals-Plans-Actions theory scope.

The ultimate reflection is that the study of persuasion in this investigation reflects a new focus which is an extension of compliance-gaining activities resulting from shared or communal approaches to problem solving and decision making, as given prominence by Gass and Seiter (2004:3) and heightened by Wilson (2009:2; 2010:220) who adds that the study provides an insight into cultural and individual differences. The statements support the purpose of this study since the discourses from the texts selected will be analysed through selection of

compliance-gaining messages. The messages selected consists of problem-solving and decision making conversations which give insight into cultural and different relationships as portrayed by the characters in the texts.

## **2.5 THE GOALS-PLANS-ACTION THEORY**

This section focuses on the concept Goals-Plans-Action theory whereby future desires are achieved and maintained through plans that guides action. The first item that is central to this aspect provide the background to message production for goal pursuit which addresses issues relating to message production and choices and internal and psychological processes of generating verbal and/or non-verbal messages during influence attempts. Then follows the definitions and descriptions of the GPA theory. The section further taps on the conceptualisation of goals in compliance-gaining messages as well as multiple goal theory and the nature and substance of goals.

### **2.5.1 Background to Message Production for Goal Pursuit**

As compliance-gaining focuses on message production and choices, Wilson (2002:13) highlights some questions that scholars like Green (1997), Littlejohn (2002) and Wilson, Green and Dillard (2000) addressed with regard to internal and psychological processes of generating verbal and/or non-verbal messages during influence attempts. The questions concentrated on the following areas in message production namely:

- The types of goals individuals pursue in specific conversations;
- The type of knowledge about the means for accomplishing the social goals;
- Recalling knowledge during interactions and integrating it into conversation and action;
- Generating messages, planning in advance and deciding what to say on the spot;
- Reactions and adjustment in pursuit to compliance during obstacles and resistance to achieve goal;
- Managing multiple and competing goals in the message;
- Message choice awareness during conversation; and
- Roles of arousal and emotion during message production.

Considering the aim of the study, these areas are of great importance as they cover what the researcher wishes to analyse in the discourses of the episodes selected from the texts.

In supporting the same view on the mode of message production and choice, Berger (2010:111) alludes to message production as fundamental to communication whether the message being produced is verbal, non-verbal, or both, regardless of the particular context within which communication takes place. Berger further argues that circumstances that lead individuals to generate messages in social interaction contexts are related to achieving certain goals on the basis of either personal or communal common ground (beliefs, assumptions and knowledge) they share. Furthermore, Berger assert that aspects of common ground for efficient communication occur as in the culture in initial interactions rituals when revealing demographic information during conversations ( as in introductory personal information) and the amount of mutual knowledge shared by co-interlocutors especially when providing background information of the self to each other (Berger, 2010:114-115).

Regarding interactions and situations for persuasive message production in compliance-gaining episodes, Berger (2010:117) testifies that humans are genetically programmed to preserve and replicate themselves as their cognitive development system guide them in attaining their goals efficiently. He further affirms that they engage in discourses to accomplish goals and language is used as a tool or instrument for achieving aims which is germane to goal pursuit. Discourse and language are also used to interpret other's goals with the perception that current goals of the source may be interfering with the pursuit of the target's own goals. This conception argues that inferences about other's goals and plans are fundamental in understanding discourse and texts.

Wilson (2002:3) states that for understanding the production and (choices) of persuasive messages, pieces of information like 'need' and 'obligation' are relevant during influence interactions. Individuals phrase requests depending on particular situations, as they pose several influence attempt and justify seeking compliance as rationale for taking action by target, and also attempt to induce compliance by applying tactics and strategies for influence depending on particular situations. He further express that persuasive message production is concerned with why individuals say what they do as they seek to exert and/or resist influence in everyday life.

Moreover, Wilson (2002:4-13) explains further that persuasive message production is based on three themes, namely:

- It is a goal-oriented activity guided by goal pursuit metaphor. In this instance situations are understood in terms of influence goals, messages are generated to accomplish goals relying on knowledge of means to accomplish goals.
- It is explained within interactive context as it involves analysis of messages from the source seeking compliance and responding messages by the target resisting or complying with the requests. It also explain how influence interactions unfold, the structure of discourses engaged, constraints of conversations and multiple demands and decisions on what to say.
- It involves the theoretical perspectives that apply to persuasion within communication as a discipline.

In terms of the above mentioned three themes of persuasion message production, one would agree that goal-oriented activity is guided by goal pursuit metaphor and that messages are generated to accomplish goals to an extent that it involves analysis of messages from the source seeking compliance and responding messages by the target, by complying to the request.

Pertaining to persuasive message production for goal pursuit, Wilson (2002:85) asserts that within the compliance-gaining tradition the persuasive message production metaphor has shifted from strategy selection to goal pursuit. In terms of goal pursuit, the study of Miller, Boster, Rollof and Seibold (1977) claimed that seeking compliance involves attempts by a message source to induce a target individual to perform a desired action that the target otherwise might not have performed. Following MBRS study, individuals want to maintain control over their social environments and hence acquire sets of message strategies for influencing others. In essence, message production is aimed at goal accomplishment during influence interactions (Wilson, 2010:220; 2002:86 and 133). On the same issue, Tracy (1991:1) articulates that Wilson based his argument on the assumption that communicative action is strategic and goal-orientated. For that reason, since communication is goal oriented, human communication has a property that during interpersonal interactions messages function in service of multiple social goals (Greene & Lindsay, 1989:120).

In line with the above mentioned, as Berger (2010:144) claims that in interpersonal communication research, persons pursue multiple goals in their interactions with others when theorising about message production. Consequently, it becomes imperative to deal with communicative goals that people pursue during interactions since following research in message production, scholars are guided by goal pursuit metaphor. Therefore, the concept of goal pursuit thus forms a centrepiece in this research as stated by Wilson (1995:4).

This section dealt with message production and the goal pursuit metaphor within goal-orientedness communicative interactions scope. The next item will be central to the GPA theory and multiple goals theories as applied in compliance-gaining messages.

### **2.5.2 Definition and Descriptions of the GPA Theory**

Regarding goal-plans action theory, Dillard, Segrin and Harden (1989:19) affirm that the theory of message production that influence messages may be derived from the GPA perspective, hence the goal of altering behaviour in another engenders planning that guides actions of the source. Dillard (1990:70) argues that human behaviour consists of sequence in the goal planning action (GPA), since goals are future desires to be achieved and maintained as they cause planning that guides action. However, actions are the results of goals and planning, and may be modified by feedback and adjustments during the interaction.

According to Wilson (2002:225) communicative competence can be envisioned within two families of message production theories: those falling within GPA and those emphasizing multiple hierarchical levels of procedural knowledge. Wilson further assert that the idea behind the GPA model of interpersonal influence is that ‘message production may be illustrated from three component consisting of goals, plans and actions’ defined in terms in that:

- Goals are future states of affairs that an individual is committed to achieving or maintaining;
- Plans as cognitive representations of behaviours that are intended to enable goal attainment; and
- Actions which are behaviour enacted in goal realisation. When the message target responds by changing behaviour, the message source may change goals and plans.



In terms of the above statements, it is real that speakers produce messages to accomplish goals and thus develop and enact plans for pursuing goals (Wilson & Sabie, 2003:18). Still on the same issue, Dillard (2004:185) further argues that the GPA model shed light on ways in which messages are produced and their subsequent effects. Apparently, the GPA was developed to determine influence behaviour especially on how and why individuals influence one another. In terms of the GPA, message production has three components which are:

- Goals which refers to future state of affairs that are committed to be achieved or maintained. They in turn motivate plans.
- Plans refer to cognitive representations of behaviour that is intended to goal attainment. Goals and plans are cognitive entities.
- Actions exist in the world. They are behaviours acted to realise goals. It is through behaviour that the target respond to message. This constitute feedback to message from the source. Feedback may produce further changes in goals and plans.

Schrader and Dillard (1998:277) cited in Ralarala (2010:46) argues that the GPA model spells out several functions of goals in the communication process, which assert that:

- Goals are at the starting point of the GPA sequence from which behaviours flow;
- Goals make provision of being some kind of reinforcement to the planning process- which enables the action process take off;
- Goals provide culturally viable explanations for the behaviour of actors and observers;
- Goals enable the splitting up of the stream of behaviour into segments often referred to as action units or social episodes.

Following the aforesaid, as proposed by Dillard (2008:277) and supported by Burleson (2010:153), the GPA theory gains ground, as one of the theoretical models of message production that provides the following analyses of message production:

- Interpretation of a situation with values and motivational orientations giving rise to a set of interaction goals;

- Goals and their representations of the situation lead to retrieval from memory of existing message plans or schemes adaptable to current needs;
- If suitable plan is not located in memory, a new plan is generated;
- The abstract message plan is articulated;
- Enacted plan is monitored for impact; and
- May be modified and rearticulated if it is necessary.

In line with the above mentioned, Hess and Coffelt (2012) aver that the GPA theory shows how people use communication to achieve goals, as it suggests that messages are most effective when appropriately tailored to speaker's goal while clear and explicit language best communicate the desires. Hess and Coffelt further emphasise that since the theory is rooted in the tradition of influence and persuasion, it helps to explain the communicative actions and cognitive plans that lead to sexual and relational goal attainment.

The former section addressed issues of the definition and meaning of goals in compliance-gaining messages. Added to this, the following section will dwell on conceptualisation of goals.

### **2.5.3 Conceptualisation of Goals in Compliance-Gaining Messages**

Apparently, goals are taken to be desired future states of affairs including the desires individuals have to maintain certain states (Dillard, Segrin & Harden, 1989:19; Caughlin, 2010:826). However, the goals intended may be formative, reinforcing and converting, depending on the persuader's motive after having observed the target's need for change (Larson, 1995:160).

In relation to goals, in compliance-gaining messages, Dillard and Schrader (1998:2) express the fact that goals are motivators of behaviour and therefore the starting point for the goals-planning-action sequence. Wilson (2002:226) specifies that attempts at obtaining compliance from others (persuading to behave in a particular way) are understood to be oriented toward an influence goal, regardless of whether the compliance-seeker is consciously aware of that goal.

In explicating how people's actions of seeking and resisting compliance are motivated, explained, shaped and constrained by interaction goals, Wilson (2002:134-136) conceptualise goals as interaction goals and explains that the desired end states become interaction goals when individuals

must communicate and coordinate with others to achieve those states as Clark and Dillard (1979) assert that goal pursuit is interacted upon. Still on the same issue, Wilson argues that interaction goals are cognitive or mental in that they motivate and explain behaviours. Following Craig (1986) and Tracy (1991) cited in Wilson (2002) further argues that goals are not behaviours, but they share a complex relationship with behaviours. Relating to the aforesaid, Benoit (1990) claimed that individuals have goals represented as 'interaction goals' that are end states desired by individuals which people pursue in situations (situations do not have goals) on the basis that communication (by individuals) is goal oriented. Furthermore, from Motley's views on interaction goals, Wilson claims interaction goals are proactive and people have greater awareness of their interaction goals under certain conditions, since their expectations may at a certain point become violated, their initial attempts to accomplish goals may be thwarted, or their goals may come into conflict. As a result, Wilson concludes that interaction goals awareness are limited.

In the (interactive) process, engaging in exchange of messages is the effort to create shared meanings and achievement of social goals. The persuader (or source) would plan consciously the influence attempts in order to change the behaviour, beliefs and opinions of the persuadee (target) having clear goals in mind (Dillard & Marshall, 2003:483). Goals are defined as the future state of affairs that an individual is committed to achieving or maintaining; or speakers desire to attain or maintain through talk (Dillard, 2004:185, Wilson & Sabee, 2003:19; Wilson, 1995b:6).

Pursuit of goals may be mastered so that the skills are enacted without conscious effort. The purposes of goals are conventionally understood from social practices (Goldsmith, 2004). Mongeau, Jacobsen and Donnerstein (2007:526) investigation on dates revealed that they fall into the dyadic, date cycle, positive interaction expectations and sexual overtones supra-categories and relational events in dating consists of common goals such as have fun, have sex, escalate the relationship and reduce uncertainty. According to Mongeau, Jacobsen and Donnerstein (2007:533), dates are goal-oriented.

Palomares (2008:109) states that in relation to the extant theory and research on goal pursuit in social interaction model, communicators are social actors attempting to achieve goals. Goals are desired end states, and conversation goals are end states that require interaction with others to be

achieved. He later modified his claim by adding Berger (2007) who stated that goals are mental representations of desired end states Palomares (2010:518).

About social goals in persuasion and properties of interpersonal communication, Burleson (2010: 151) defines interpersonal communication as a complex, situational social process in which people who have established a communicative relationship exchange messages in an effort to generate shared meanings and accomplish social goals. He then divides it into the following preconditions:

- Establishing a communicative relationship among interactants;
- Expressive intention where a source convey internal state to recipient; and
- Interpretive intention where recipient comprehends the source's expressions.

Deriving from Berger (2004:50) and Caughlin (2010:825-827), communication is purposeful in that it is oriented towards achieving some end(s) that are referred to as communicative goals, which are desired end states for which individuals strive during interaction. They further then maintain that communicative goals are as infinite as possible communicative situations. It implies that communication is oriented towards achieving some ends frequently referred to as communicative goals which are desired end states for which individuals strive" during interaction. According to Dillard (2010:203), the achievement of persuasive goals, especially the ability to change the views of others, is the most fundamental social skill in compliance-gaining messages.

This section was solely central to conceptualisation of goals in compliance-gaining messages, so much that the following item will address multiple goal theories of compliance-gaining messages.

#### *2.5.3.1 Multiple Goals Theories of Compliance-Gaining Messages*

As regards multiple goals theories in compliance-gaining messages, communication is core process in personal relationships and their development (Mongeau, Jacobsen and Donnerstein, (2007:526). From the multiple goals perspective advocated by other theorists such as Berger (2004) and Wilson (2007), it is purposeful in that individuals commonly pursue multiple goals simultaneously (Caughlin, 2010:824). He then alleges that from this perspective, interpersonal communication is designated to perform the following instrumental purposes through interactions and exchange of information:

- Providing comfort (Burleson & Goldsmith, 1998);
- Giving advice (Goldsmith & Fitch, 1997);
- Trying to influence others (Dillard, Anderson & Knobloch, 2002; Wilson, 2002); and
- Manage identities and maintain relationship Clark and Delia (1979).

According to Caughlin (2010:827), multiple goals theories nuance understanding of communication in relationships since from this perspective, scholars in communication agree that communication is purposeful, individuals commonly pursue multiple goals simultaneously and some communication goals frequently conflict. Among the purposes of communication are:

- Giving advice and influencing others as instrumental;
- Managing own and partner's identity, including
- Creating, escalating and maintaining a kind of relationship in relational goals.

In interpersonal communication, competing communicative goals can conflict where a partner seeks compliance while the other has the goal of resisting that compliance, resulting in application of multiple goals during discourses.

#### *2.5.3.2 The nature of goals in compliance-gaining episodes*

Cody, Canary and Smith (1994:44) maintain that goals are hierarchically ordered in three levels, namely:

- Motives that are at the highest level of the hierarchy representing abstract cause of behaviour;
- Goals are specific changes that actors hope to achieve; while
- Sub-goals are specific actions to be conducted to fulfil goals.

Dillard (1990:71-73) avows that the GPA sequence may be applied in diverse areas where tactical communication is involved as in discourse analysis, story comprehension, social psychology and communication. He provides clarifications on how goals may be conceived within the GPA theory and clarify the nature of goals from assumptions, dimensions and special features angles. From the postulation that people act for variety of reasons, it is inferred that:

In the first instance, it is assumed that individuals possess multiple goals explicated as follows:

- Instrumental goals exercised when asking others for favours or resources and desires for self-advancement in a persuasive manner;
- Relational goals as products of interpersonal communication are applied depending on the nature and quality of relationship between the communicators in escalating (growing intimacy), maintaining or sustaining a healthy relationship and de-escalating (drifting apart); and
- Identity management or self-representational goals such as in keeping positive face work, sounding competent, friendly and intelligent.

Secondly, it is assumed that goals are arranged in 3 dimensions which are hierarchy, importance and temporality in the following manner:

- The hierarchical dimension claims that in the three-tiered system motives that determine behaviour are activated by the needs (Larson, 1995:160; De Wet, 2010:40; Cialdin & Sagarini, 2012:200) and they (motives) appear at the top level, goals occupy the next level while sub goals appear at the base of the hierarchy Dillard (1989:72).
- The importance dimension claims that some goal are more important or attractive than others over some different periods for the reason that if an important goal is achieved, its importance diminish and it is replaced by new desires and if it is difficult to achieve, it is forsaken or topspin until the time it may become attainable which covers the temporality dimension.

And thirdly, it is assumed that people try to achieve more than one goal simultaneously since within multiple goals theories, it is claimed that depending on individual or personal developmental differences it is possible that interactants deal with multiple goals successfully.

Dillard (1989:73) claims further that goals possess special features that are unique status in the following ways:

- Goals are culturally viable explanations of behaviour given that goals provide explanation on why people choose some actions and persist on them, therefore goals conjoin isolated actions also;
- Goals are used to partition or segment the stream of behaviour into meaningful units. Action units are goals to be achieved or maintained and also the decision to act visible in behaviours. Action units consists of potential tactics, contingency plans and knowledge gaps created by possible feedback of the target; and
- They represent the level in the hierarchy at which planning occurs since they vary in degree of abstractness varying from three level namely, super-ordinate, subordinate and middle –level (basic cognition) at which most people operate.

In relation to Dillard's (1990:71-73) claim above, Mongeau, Jacobsen and Donnerstein (2007:539) aver that goals construct is useful for understanding relational events and processes such as first date from dyadic perspective. Like Dillard, they further confirm that firstly, goals are hierarchically structured in the following manner:

- Super-ordinate goals reduce uncertainty serving as super-ordinate to a relational goal;
- Similarity in combined relationship goals and goal structures in both partners generate successful, smooth and enjoyable interactions.
- Plans as cognitive representations of behaviour that lead to goal attainment, give partners a road map of what behaviour to expect and enact to attain goals.

#### *2.5.3.3 The Substance and Types of Influence Goals in Interpersonal Interactions*

Basically interpersonal communication is used to pursue personal goals and achieve them everyday during exchange of messages through manipulation of verbal and nonverbal symbols representing ideas, emotions and people as stated earlier. Consequently, goals cause individuals to interact in interpersonal communication. During interpersonal communication, communicators are strategic in planning how to make their interactions effective without affecting others negatively. Dillard and Schrader (1998:2) confirm that the GPA theory makes clear the distinction between primary and secondary goals.

On goals and interpersonal influence, Marwell and Schmitt's (1967) Exchange Theory approach to compliance-gaining identified two general goals, i.e. primary and secondary goals which sources consider when making influence attempts, namely; are the desire to be effective and conformity to constraints inherent to situations of influence attempt Dillard, Segrin and Harden (1989:20).

**(a) *Primary goals in interpersonal interactions***

Dillard (1990:76-80; 1989:263) claimed that more additional important influence goals in close personal relationships from active arenas in which social influence attempts take place to individuals were under researched. As adopted from Schank and Abelson's (1987) work on story comprehension, Dillard (1990:75; 1989:294) agrees on existence of persuasive techniques called persuade package that serves the change goals they discovered in interpersonal influence. Wilson (2002:139-140) sets forth other's scholars' lists of research on influence goals (specific reasons for seeking compliance) and specified it as "a comparison of five studies on types of influence goals" in a table below.

**Table 1: A Comparison of Five Studies on Types of Influence Goals**

<b>Cody et al. (1994)</b>	<b>Dillard (1989)</b>	<b>Kipnis et al. (1980)</b>	<b>Rule et al. (1985)</b>	<b>Yukl et al. (1950)</b>
Gain Assistance	Gain Assistance	Obtain Assistance	Agency/Assist	Get Assistance
Share Activity	Share Activity	-	Activity	-
Give Advice	Give Advice	Initiate Change	Change Habit	Change Work Procedures
De/escalate relationship	Change relationship-	-	Change relationship	-
Enforce Obligation	-	Get others to do their jobs	-	Change work Follow rules
Obtain Permission	-	-	Get Permission	Get Support (approval)
Elicit Support for third party	-	Obtain benefits	Help third party	-

Source: Wilson (2002:139-140)



Regarding Dillard's work presented in 1989, Wilson (2002:140; Dillard, 1990:77), further state that of the fifty nine influence goal statements from his analysis, Dillard showed how they form clusters depending on their difference in dimensions and developed six types of influence goals in close personal relationships as follows:

Cluster 1: Give advice goal is low in source benefit, but high in target benefit mostly prominently occurring among family members' interactions;

Cluster 2: Gain assistance category is high in source benefit and low in target benefit;

Cluster 3: Share activity is high in source benefit while the target act voluntarily in relation with the source;

Cluster 4: Change political stance is different in that it benefits the group neither the source nor the target. They are high in publicising and convincing the target to engage in politically related behaviour;

Cluster 5: Give advice (on health) is unique as it convinces the target to eliminate some self-destructive behaviour. The target benefit is high in adhering to norms (behave as expected) of the society; and

Cluster 6: Change relationship that is high in source benefit voluntary relationship and relational growth.

In the light of the above mentioned, it is clear that each and every cluster has a particular role to play namely that of advising, assisting, sharing, change political stance and to eliminate self-destructive behaviour.

Dillard (1990:80) conclusions drawn from the investigation above revealed that convergence of clusters exists, persons have capacity to differentiate types of goals and influence goals are not context-free since they are defining features of situations during compliance-gaining episodes. Dillard and Schrader (1998:3) supported that within the GPA model, primary goals provide meaning to the interaction as they represent what the interaction is about designating unity behaviours. Ralarala (2010:61) indicates that an investigation on interpersonal influence goals

conducted by Dillard and Marshall (2003:482) revealed the seven primary goals explained as reasons for persuading others and specified as follows:

1. Gain assistance as in obtaining information, favours and objects;
2. Give advice as in target changing lifestyle, health and undesirable habits;
3. Share activity in doing activities together like going shopping or to the library;
4. Change relationship where the source initiate, escalate or de-escalate the relationship with the target;
5. Change orientation as in changing the target's opinion toward religious, political or social affiliation;
6. Obtain permission in seeking endorsement of someone in authority or power; and
7. Enforce rights and obligations as in inducing someone to fulfil responsibility, commitments or stop harmful behaviour.

On the empirical explication on the substance of goals, Dillard (2004:186-187) avers that the GPA model focuses on volitional behaviour, therefore the information an individual tries to achieve constitute valid and meaningful explanation of his/her behaviour. He further declares "seven common and recurring influence aims" and affirms that since ordinary people conceive their own and others influence behaviour the seven goals identified reflect how individuals think about the aims of their influence attempts. His research showed that although individual's persuasive goals may seem to be infinite, in function, they are recurring. This claim will be proved in the analysis of discourses in the episodes from the texts selected.

Following Dillard (2012:176; 2004:186-188); Metts and Grohskopf (2003:365); Dillard and Marshall (2003:482) and Wilson (2002:137) in the GPA model the seven goals are primary goals that lie at beginning of GPA sequence. They initiate series of construct that model message production. The aforementioned scholars agree in that primary goals are potential realities an individual strives to construct when seeking and resisting compliance. People define influence episode on the basis of goals or objectives that account for their interaction, while in compliance-gaining interaction the message source's primary goal is a desire to modify the target's behaviour. In the process primary goals incorporate these features:

1. They exert a push force or energise cognition in actors so that they explain the intent of the interaction and their behaviour which serves a motivational function.
2. They allow bracketing interaction marking the beginning and end point of interactions segmenting the stream of interaction into social episodes. As primary goals are culturally viable explanations of a discourse produced by two or more interlocutors they frame the situation by providing information on what the interaction is about. Consequently, primary goals fulfil a social meaning function during discourses.
3. Primary goals serve a guidance function that promotes reorientation and unification of various mental subsystems or cognitive processes of encoding and retrieving messages.

From research by compliance-gaining scholars, Wilson (2002:140) asserts that firstly, compliance-gaining episodes in primary goals can be explained as influence goals in a common culture and secondly, people appear to organize their knowledge about seeking and resisting compliance around influence goals. He concurs with Dillard (1989:1990) conceptualisation of goals clusters by declaring that information associated with influence goals determined by situation may be stipulated as follows:

1. In situational dimensions, asking for a favour goal has high self-benefit, low target benefit and relational intimacy while giving advice has high target benefits and moderate perceived resistance.
2. Message targets in seeking permission are parents or bosses and not friends.
3. Threats to identity worries the source when giving advice than asking a favour as asking a favour is taken with ease than giving advice.
4. Emotions like anger goes with goal to enforce unfulfilled obligations than other goals.

***(b) Secondary goals in interpersonal interactions***

***(i) Descriptions of Secondary Goals***

Wilson (2002:179) alludes that theories describe persuasive message production as a goal-driven process. During compliance-gaining interaction, a message source pursues the primary goal of

wanting to modify the target behaviour. This primary goal motivates the message source to speak and defines what the interaction is about. Both the message source and the target may pursue secondary goals, or recurrent motivations that shape and constrain their attempts to seek or resist compliance.

In pursuing or planning to pursue a primary goal, concerns arise as to how influence may be acted upon (advice or warning) without creating fear that extend beyond the desired goal. Secondary goals are concerns that follow from the adoption of a primary goal. Primary goal defines the situation and secondary goals follow Dillard (2004:188).

Wilson (2002:81-82) and Dillard (2004:189) agree in that recurring goals are relevant to interpersonal influence attempts, since empirical tests conducted indicated that compliance-gaining strategies concerns how the source preserve his/her face in interpersonal interactions. Influence attempts shape their own influence behaviour and generate statements tied to decisions about message production that shape tactical behaviour. In the GPA model there are five secondary goals distinguished as follows:

1. Identity goals that are related to self-concept. They are internal standards of behaviour derived from one's moral principles, own conduct, ethical and personal standards. Mostly interactions or social episodes are routinized to determine ethical behaviour.
2. Conversation management or interaction goals deal with social appropriateness representing the source's desire to manage his/her impression successfully and the way he/she meshes with others in social activities involving impression management and face.
3. Relational resource or relationship management goals. They value social and personal relationships and seek to maintain and improve pre-existing relations, consequently, they focus on maintenance or enhancement of personal rewards or gratification form
4. Personal Resource goals reflect physical and temporal material or valued asserts that concern the communicator which are possessions, conservation of time, energy, material, mental and physical health in participation or relation with target. They may determine how messages are created and uttered.

5. Affect or arousal management goals explain aspects of interpersonal interaction as people dampen the apprehension induced by engaging in interactions by striving to maintain preferred affective states.

In view of the above mentioned, one would realise that the five distinguished secondary goals of the GPA model are concerned with identification of goals that are related to self-concept, principles, conduct ethical and personal standards, while conversation management deal with appropriateness to improve pre-existing relations whereas personal resource goals reflect valued asserts that concerns conversation of time, energy, materials, mental and physical health that determine how messages are created and uttered.

Still on the same issue Dillard (2004:188) further, asserts that when intending to pursue primary goals successfully, secondary goals are employed as an approach to ensure achievement without error causing hurt or rejection especially if an individual's primary goals is to initiate a relationship. He furthermore argues that secondary goals implication is on how people conceive the task of interpersonal influence in that during interactions they involve multiple goals. However, secondary goals rise in response to adoption of primary goals that defines situation first and secondary goals are entailments which according to the GPA model this relationship between the primary and secondary is important in explaining planning and action processes. This relationship assists in understanding why individuals attempt influencing others and sometimes decide to stop such attempts (Dillard, 2004:188-189).

Furthermore, Dillard et al. (1989:20-21) cited in Wilson (2002:138) state that secondary goals or objectives derive from more general motivations that are recurrent in a person's life, whereas primary goals are a 'push' towards action, while secondary goals are a 'pull' force that act to shape and constrain behaviours to alter behaviour of the target.

Regarding relationship between primary goals and secondary goals, Dillard (2004:190) argues that in communication the decision to engage another person in the interaction depends on the primary and secondary goals especially during message production. He draws the assumption that the two types of goals are not incompatible in that according to Brown and Levinson (1987), primary and secondary goals have the following:

Firstly, naturally secondary goals ‘influence attempts’ are intrusive since behaviour change threatens autonomy of the target.

Secondly, secondary goals may not be necessary or irrelevant to some primary goals and thirdly, other primary goals and secondary goals may align or become compatible in case a norm for returning favours in the message signal entering into a relationship in which reciprocity will occur in future.

Subsequently knowledge of relationship between primary goals and secondary goals can explain why people make an influence attempt or not, since they form set of structured relationship which is a goal structure relationship.

#### *(ii) Goal Structure Complexity*

As regards goal structure complexity, Schrader and Dillard (2002) research revealed that various influence episodes differ in goal structure complexity. However, later on Dillard (2004:190) extended the claim that primary goals and secondary goals constitute intrapersonal goal structure of communication episode, as a result influence episodes differ in goal structure complexity. Importantly, primary goals lend motion and meaning to social episodes while secondary goals play an important role in message production by addressing the psychologically and logical concerns of an individual.

To further clarify on goal structure complexity, Dillard (2004:191) reveals results of the research on groups of social episodes regarding the importance of primary and secondary goals from which the following cluster features were identified:

- Maintenance episodes that emphasized the habitual and relational goals from issues concerning source-target relationship were considered less complex and required less of secondary goals engagement.
- Special issue episodes falling under primary goals change orientation and ‘relational escalation were considered nonrecurring in nature. The goal structure was more complex as the issues interacted on were broad.

- Problem-solving episodes dealt with primary goals that were higher in complexity of influence attempt during persuasion since they dealt with distant social relationships such as interacting with strangers, co-workers and neighbours.
- High stakes episodes utilising personal resource and arousal management secondary goals showed highest goal structure complexity as they engaged high risk activities Dillard (2004:191).

Following the above statements, it is evident that goal structure complexity is important in organizing the influence attempts during persuasion as some primary goals may comprise complex goal structure and consequently become more difficult to achieve. Therefore persuaders may become discouraged and show reluctance in getting involved with high complex episodes where potential risk of failure is apparent instead of increasing their potential for their success in gaining compliance.

As far as the application of primary and secondary goals to tactical communication are concerned, Dillard (1990:74) maintain that participants define influence episode on basis of goals or objectives that account for their interaction. He further states that theorists in compliance-gaining assume that interpersonal influence operate from the theory that persons possess multiple goals. Following this assumption, it is evident that the two general goals in compliance-gaining attempts operates when influencers strive for behaviour change avoiding possible cost.

On the same score, while Brown and Levinson (1978) juggle their desire to be successful preserving face of their target weaving effective messages to avoid relational damage, Cody, et al. (1986) argue that during interactions the desire to be effective and conforming to situational constraints supports the existence of two classes of goals i.e. the one drives influence attempt while the other one shape it.

Invariably, following tactical communication, the primary goal separates interpersonal influence attempts from other kinds of interactions. In terms of its importance in persuasion is that it defines the interaction by explaining why interaction take place, consequently it distinguishes influence attempts from other communication activities, reason being that it segments the flow of behaviour

into meaningful units. Therefore, the primary goal provides the initial push in activation of cognitive states for provision of secondary goals to shape messages that alter behaviour of target.

With regard to dimensions, Wilson (2002:150) confirms Dillard's (1990:85; 1989:30) claim that from the GPA perspective goals lead us to understand how interpersonal influence occur and clarify on the features of influence process. Dillard (1990) alluded that investigations indicated that there are three perceptual dimensions of influence messages that are associated with sets of goals in tactical communication, namely:

- Directness which refers to the extent to which the message is clear in reflecting the change that the source seeks from the target. This dimension is central in the theories of language use as it assists in determining categorization of influence messages.
- Positivity specifies the degree to which positive outcomes are associated with compliance or negative outcomes with non-compliance depending whether the message is high or low in positivity.
- Logic or argument refers to the degree to which the source uses evidence and reason to the target so that he/she complies with the request.

In terms of assessing the importance of primary and secondary goals, Dillard (1990:87-88) declares that the results showed compatibility with the claim that goals shape influence behaviour since influence goal is major predictor of cognitive and behavioural effort. A positive relationship between influence goal and use of logic is a point where primary goal enters the influence process. However, important goals stimulate planning anticipation of influencing event and results in create message that rely on reason and evidence and finally, cause the source to persist efforts to gain compliance from the target. Ideally, identity goals are cognitive efforts that use logic but negative on directedness. Their expenditure of cognitive effort use more persuasive messages, while relational goals also use persuasive messages that persons use as messages that carry desirable consequences with influence messages. Apparently, arousal management goals messages for health of source-target relationship are negative while "personal resource goals" are not important to compliance-gaining activities (Wilson, 2002:150).



As Dillard (1990:89) acknowledges that goals of the actor are more important determinants of behaviour, for, firstly it is important to note that primary goals are strong aspect in influence process as they set cognitive and behavioural effort and; secondary goals have consistent relationship with communicative variables since, when primary goals initiate and maintain influence attempt, secondary goals delimit the verbal and nonverbal choices available to the source.

On the same issue, Wilson (2002:167) concludes his arguments of multiple goals during compliance-gaining interactions by claiming that people's attempt to seek or resist compliance are shaped and constrained by multiple goals, in that:

In the first place, people decide what to say, and what not to say during influence interactions based on concerns such as being true to themselves, looking favourable in the eyes of others, protecting self-esteem, maintaining desired relationships, meeting the norms for cooperative interaction and not wasting time, energy and other valued resources, consequently messages reflect own concerns about multiple goals.

Secondly, peoples' concerns vary across individuals, situations, relationships and cultures. Therefore interaction goals are heuristic in that they help explain how host of factors affect persuasive message production.

Lastly, focus on multiple goals highlights the potential complexity of influence interactions since primary and secondary goals may conflict jeopardizing each other. Interpersonal influence episodes can be complicated to manage and judgements about communication competence can vary across cultures (Dillard, 1990:89, Kim, 1994; Wilson, 2002:167).

In view of what Dillard and Wilson argues in the importance of assessing primary and secondary goals, it is acceptable that their point hold water when they state that people decide what to say and what not to say during influence interactions based on the concerns that are true to themselves, since their concerns vary across individualistically, situational, relationship wise, and cultural, since interaction goals are 'heuristic' as they help explain how host of factors affect persuasive message production. Added to that it is relevant that multiple goals highlight complexity of influence interactions since primary goals do jeopardise each other.

*(iii) Research on Secondary Goals Message Production Constrains*

In terms of multiple goals as constraints in research on secondary goals, Wilson (2002:144) assert that participants define compliance-gaining interactions in terms of influence goals, but they often pursue additional objectives when seeking or resisting compliance. Substantially, research on secondary goals revealed that goals may shape and constrain the way individuals exert influence on secondary goals. This has been explicitly depicted in Hample and Dallinger's editing standards below thus:

- Hample and Dallinger's cognitive editing standards

As regards cognitive editing standards, during the process of compliance-gaining interaction, participants make decisions on what to say and what not to say to exert influence. When people produce arguments, they analyse messages they generate which is called editing. Hample and Dallinger (1990) developed cognitive editing standards for compliance seeking messages that constrain both the source and the target in the reasoning of what to say or not utter. Therefore, selection of influence messages thus follow these editing standards are summarised as articulating the following:

1. I would use this one (indicating willingness to do or say).
2. It would not work indicates rejection of the approach.
3. It is too negative to use or say as it contains threat or pressure.
4. I must treat myself positively as the approach does not match my self-image.
5. I must treat the other positively and not hurt other's feelings.
6. I must treat our relationship positively.
7. The approach is false.
8. It is irrelevant to both parties.
9. Any other approach that wouldn't be used in influence attempts.

In view of the above mentioned statements it is relevant that participants exert influence make decisions on what to say and what not to say during cognitive editing standards. This aspect is further discussed in the next section wherein Dillard presents issues relating to constraints in influence attempts on secondary goals.

- Dillard's secondary goals as constraints in influence attempts

Considering Dillard's secondary goals as constraints in influence attempts, Wilson (2002:148) accentuate that people's preferences for specific editing criteria appear to develop within and reflect their close personal relationship. Since Dillard's secondary goals specify restriction with the content of messages should comprise of, or recurrent motivations in individuals' lives that shape and constraint how they seek compliance. In terms of secondary goal described earlier, Wilson (2002:149) draws out Dillard et al. (1998)'s research outcomes table of reasons for rejecting compliance-seeking messages which states the as following:

1. For all influence goals the reason may be it wouldn't work or it's irrelevant;
2. The identity goal message may be rejected because it's immoral or not my style;
3. Within the interaction goal, that will make me look bad or this is inappropriate for the situation may be put forward as a reason for message rejection;
4. Resource goal message: this will cost me our friendship or I'd suffer for it;
5. Arousal goal message: this will make me apprehensive or makes me too nervous; and
6. For uncodable goals rejection reasons were specified as "you are kidding" or "this is stupid".

In relation to goals guiding planning and action, Wilson (2002:150) refers to Dillard et al. (1989)'s research on conversation dimensions with:

1. Explicitness - degree participant made his intentions apparent to target;
2. Positivity - degree participant highlighted positive consequences if target complied; and
3. Argument - degree participant offered reasons to the target in compliance to the request.

Importantly, these dimension were also rated alongside planning which reflected on the degree the source thought about how to persuade the target in advance and the effort that was exerted in persuading the target. However, outcomes predicted that while primary (influence) goals determine the degree of motivation in planning to seek compliance, secondary goals predict how compliance was sought. Subsequently, it suffices to say that primary goals serve to initiate and maintain social action while secondary goals act as a set of boundaries which delimit verbal choices available to sources (Dillard, 1989:320).

- Kellerman and Kim's conversational constraints on strategic communication

Regarding Kellerman' and Kim's conversational constraints on strategic communication, Wilson (2002:151-152) highlights that Kellerman and Kim explored conversational constraints on strategic communication. As a matter of facts, Kellerman (1992:289) distinguished the primary goals of seeking and resisting compliance that can be achieved at particular moment and from ongoing regulators of behaviour. Kellerman further analysed on the one hand, the nature of conversational constraints, while on the other hand Kim investigated conversational constraints across cultures. According to Kellerman (1992:289), communication is regulated by the following two conversational constraints which are:

- *Social appropriateness*: This relates to whether the message is nice, civil, pleasant, proper and courteous as opposed to rude, nasty, uncivil, and ill-mannered. Hample and Dallinger (1990) call it person - centered editing criterion while Dillard (1989) refers to it as interaction and relational resource categories of secondary goals; and
- *Efficiency*: referring to whether a message is direct, immediate, and toned the point as opposed to roundabout, indirect, time, energy and effort consuming.

In view of the above mentioned, effectiveness would refer to whether compliance seeking strategy will succeed at gaining compliance, while efficiency denotes the expenditure of time and effort as the strategy requires. Ideally, Wilson (2002:152) further declares that appropriateness and 'efficiency' are constraints in that they set limits on people's choices during compliance-gaining interactions. Akin to that assertion, Kellerman (1992) argues that that communication is selected, fashioned, edited, enacted and evaluated on appropriateness and efficiency and expectations about proper levels of appropriateness and efficiency during compliance-gaining episodes that vary depending on:

- The type of goal pursued;
- Urgency of the requested action; and
- Participants' genders, cultures, and relationship.

Following Kim (1994) and her colleagues the studies of appropriateness and efficiency are important across individualist and collectivist cultures. From Triandis (1993:156)'s point of view,

description and definition of culture as shared attitudes, beliefs, categorisations, expectations, norms, roles, self-definitions, values and elements of subjective found among individuals whose interactions were facilitated by a shared language, historical period and geographic region. However, individualism and collectivism are cultural syndromes transmitted through socialization, modelling, and other forms of communication from one generation to another (Wilson, 2002:154-157). Consequently, major findings of conversational constraints from Kim and other's research both individualist and collectivist cultures depict these syndromes in the following manner:

1. All cultures value being effective in compliance gaining;
2. They differ in effectiveness of request strategies;
3. They separate judgements on request strategy's appropriateness;
4. Differ in involving clarity; and
5. Have self-construals.

Further, self-construals may be implied by the following statements:

1. I don't conform to majority;
2. When they are wrong;
3. I assert my opposition;
4. I act the same way;
5. I enjoy being different;
6. I am comfortable in being singled out;
7. Speaking up in group is not problem for me; and
8. I value being in good health.

In addition, the collectivists on the other hand maintain the interdependent self-construals as follows:

1. Sacrifice for benefit of group;
2. Act as fellows prefer;
3. Stick to group in difficult times;
4. Maintain harmony in group;
5. Respect group decisions;

6. Stay in group even if I am not happy;
7. Avoid argument even if I disagree;
8. Respect modest people;
9. My relationship with others is more important than my own; and
10. My happiness depend on happiness of those around me.

Following the aforesaid, the cultural syndromes and construals above indicate that during compliance-gaining episode cultural constraints play a significant role in message production since according to Wilson (2002:155-156) participants in Kim (1994)'s hypothetical scenarios rated the importance of four conversational constraints that concur with Kellermann (1992) efficiency and social appropriateness constraints which depicts the following:

- Clarity refers to clear and direct point in situation when conveying message;
- Feelings indicates the importance of avoiding hurting and considerate in other's feelings;
- Avoiding negative evaluation means the other does not see negative in me and the message does not make other person dislikes me; and
- Avoiding imposition means the message there is no intrusion or inconveniencing on other person in the message; and the fifth which she added is:
- Effectiveness (of the influence goal) in this situation means that the other person must do what I want or comply with my request.

On the same note, Wilson (2002:155) expresses that Kim and Bresnahan (1994) in their other study grouped 12 request strategies for compliance and organised them in three clusters to reflect the following:

1. Direct statements are requests in which message source intent is explicit as in "You must repay the loan".
2. Queries are conventionally indirect request, e.g. "Could you repay the loan?"
3. Hints are non-conventionally indirect requests in which the source's intent is left implicit as in "I have run out of cash".

In view of the above mentioned one is destined to concur with the statement that the three clusters reflect the 12 request strategies in which are direct statements that are explicit, while queries are conventionally indirect whereas hints are non-conventionally indirect.

- O’Keefe and Delia’s analysis of goal and behavioural complexity

Regarding O’Keefe and Delia’s analysis of goal and behavioural complexity, the abovementioned scholars state that individuals frequently pursue multiple goals when seeking compliance and messages employed in the process are chosen and produced with either conversational or cultural constraints. They further claim that individuals differ in their likelihood of recognizing and addressing complexities in compliance-gaining situations which they wished to address (O’Keefe & Delia, 1982).

In terms of this research study, among the two senses of the concept goal. Firstly, goals as generalised constraints are defined and activated by social structures or demands implicit within the nature of social situations identified through human cultures and norms activities that govern group life. Wilson (2002:161-162) refers to them as situational relevant objective with simple or complex communicative situations. He argues that according to O’Keefe and Delia (1992) the situation is complex when:

1. Its constituent features create multiple situational relevant objectives;
2. Significant obstacles to achieving those objectives are present; and
3. Actions that accomplish one action are in conflict with those that accomplish other relevant objectives.

On the same issue, O’Keefe and Delia (1982) assert that compliance-gaining situations, by nature contain the potential for complexity. Essentially, compliance-gaining situations defined by the influence goals of giving advice, enforcing obligations, redefining relationships and asking favours containing potential complexity which Tracy (2001:736) calls problematic situations as displayed in the attention given to conflict and persuasion situations where the person’s conversational choices (strategies) becomes crucial in determining the consequences. Importantly, complexity can derive from perspective of message target accountable for multiple demands opposing request and clearly providing rationale for refusal and not communicating disapproval of the message.

O'Keefe and Delia further aver that compliance-gaining situations are naturally complex and individuals that have interpersonal construct differentiation may use behaviourally complex communication strategies to address multiple goals. Secondly, is the sense of goals that are recognised and pursued by individuals, the future states of affairs that an individual want to attain or maintain and the mental states identified by what individual is trying to accomplish or in inferred purpose of goals discussed earlier in detail.

Moreover, O'Keefe and Delia (1982) propose three strategies for managing multiple conflicting goals which are: selection referring to giving priority to one goal, separation meaning addressing multiple goals in temporally or behaviourally distinct aspects of a message and integration as in trying to address multiple goals simultaneously. However, the goal management strategies may be carried out in the form of specifying disagreement explicitly by directly criticizing the source views with no reservations (selection), or directly criticise with reservations (separation), or directly criticise with larger discussion depersonalising argument (integration). In essence, if the target agrees then he/she may claim to have been persuaded (selection), or claim to have been persuaded providing justification (separation) or claim to be persuaded as part of argumentation process (integration).

On the same vein, Wilson (2002:165-166) emphasises that the model suggests that the primary process in message production are the generation or reconciliation of message objectives, not taking the listener's perspective on potential messages and adjusting them. Basically, O'Keefe and Delia (1992) highlight key components of message production within complex compliance-gaining situations since people who address multiple goals when seeking and resisting compliance are judged as more competent than those whose messages address primary goals only. In this instance, competence means being able to identify when one may be held accountable for meeting multiple objectives and when faced with situations, is able to produce messages that coordinate seeking or resisting compliance with secondary goals.

The former section discussed issues relevant to various research work on secondary goals where multiple goals constrain message production. The next theme will dwell on the cognitive rule model for message production.



#### 2.5.3.4 *The Cognitive Rule (CR) Model*

##### ***(a) Research and description of the CR model***

Following cognitive rule model, Wilson (1995(b):3; 2002:168) declare that in researching about message production, the common interest is on how individuals decide what to say in everyday interactions by examining knowledge structures and cognitive processes involved. Further, Wilson emphasize that theories of message production presume that speakers design messages to accomplish goals. Ideally, these theories are said to be psychological in nature in that following the Cognitive Rule (CR) model of interaction goals, communicative competence are evident in types of goals that speakers spontaneously form and pursue, since Wilson and Sabee (2003:19); Wilson (1995b:4) and Dillard (2004:185; & 1997) alleges that interaction goals are the first component of the GPA.

As regards schema, Wilson (2002:143) expresses that people possess ‘schema,’ which is a cognitive structure that represents knowledge about a concept or type of stimulus, including its attributes and the relations among those attributes that function in the way in which:

- People develop schemas from repeated experience on roles, situations, persons, relationships.
- Schemas function during conversations by setting up expectations of what will occur, direct attention, suggest inferences, help integrating information into coherent picture.
- Inaccurate inferences may emerge from relying rigidly on schemas.
- In seeking compliance people rely on multiple situation schemas defined by influence goals.

In light of the articulation above, it is clear that people develop cognitive structures that represent knowledge about a concepts during interactions. Moreover, the schema it is relevant that the schema functions during conversation by setting up expectations of what will occur or what will be said, and subsequently direct attention to the order of what will come up with inferences. Schemas suggest and assist in integrating information into coherent picture. More so during compliance people seeking rely on multiple situation schemas defined by influence goals.

The above theme focused upon cognitive rule model that is relevant to a cognitive structure that represents knowledge about a concept or type of stimulus, including its attributes and the relations among those attributes. The subsequent theme will look into forming interaction goals within the cognitive rule model.

***(b) Forming interaction goals within the CR model***

Relating to implication of forming interaction goals within cognitive rule model Wilson (1990:81; 2002:168-169) expresses the fact that the CR model assumes that people possess knowledge about a wide range of primary and secondary goals, as well as about numerous situational features relevant to each goal. Elaborating on the above mentioned, Wilson (1990; 1995) has this to say:

- Goal-relevant knowledge is stored in an associative network model of long-term memory, with nodes representing concepts such as people, traits, roles, relational qualities, settings, and desired outcomes.
- Cognitive rule links node representing an interaction goal with multiple nodes representing situational features to that goal.
- Parallel processing means that the current situation can activate simultaneously the cognitive rules needed to form multiple goals.
- CR model specify that goal formation have an activation threshold level to be reached to trigger a rule to form a goal. This may occur in a situation which the message source forms a goal of enforce obligation to lesser status target that if he/she fails will perform action with consequences.
- Ambiguous situations activate a larger number of CR than clear situations as in failing to repay loan scenarios such as due to illness, intentional or trying to get away with the loan. The cognitive rules are activated to link the situation in judging what to do.

Following what Wilson suggests, one would concur on the notion that goals-relevant knowledge is stored in an associative network model of long term memory with nodes representing concepts namely people, their roles, traits, relational qualities, habitants and desires outcomes since production of messages for compliance will rely on what has already been said before in regard to the same situation.

Still on the issue of CR model, Wilson (1990:82; 2002:170) and Wilson and Sabee (2003:19) assert that the CR model accounts for mental processes or goal relevant knowledge underlying goal formation wherein people are said to possess cognitive rules or associations in long-term memory that need a level of activation to trigger a rule before forming a goal following the three criteria which in essence are:

- Fit criterion which account for individuals forming a goal when they perceive that many conditions are present in a situation;
- Recency criteria is applied within ambiguous situations where the cognitive rule has been activated in recent events; and
- Strength when rules were applied frequently in the past in CR model cognitive rules that were frequently triggered in the past becomes chronically accessible in the current influence interaction.

In terms of the above mentioned, it is relevant that the CR model may be used to interpret insights about goals and competence, specifically when speakers are judged incompetent within intercultural interactions, failing to pursue desirable or obligatory goals, failing to alter their interaction goals across situations or having formed inappropriate goals. Wilson and Sabie (2003:21) articulate communicative incompetency is judged on the basis of lack of ‘perspective-taking skill’ to recognize psychological implications of their actions, providing support face with insufficient number of situation. On the same score, conditions possessing rules that are at the low level of activation mentally fails to link rules for different goals. Consequently, adaptability and flexibility are critical components of communicative competence.

Substantially, Wilson and Sabie (2003:19) allege that from the GPA framework perspective, the CR model offer insight on interpretation of goals and competence. Apparently, in some cases, a speaker may be judged as incompetent by issuing inappropriate influence messages in pursue of a goal, especially among members of the same culture or during intercultural interactions. Therefore the CR model creates acculturation options in dealing associating goals with new sets of situational features. Essentially, in other cases, incompetency may be associated with failing to pursue goals that others find desirable or obligatory, such as in attempting to change political views of targets that may create potential threat to both participants during communication. Wilson and Sabie

further argue that speakers may fail to form and pursue goals that others succeed in accomplishing because:

- They may lack perspective taking skills needed to recognize psychological implications of their actions;
- They fail to consider supporting pursue of goals with face that suit the situation features;
- Their rules for forming supportive goals are at the low level of activation to be triggered as the situation arises;
- Fail to mentally link rules for different goals so that they do not trigger inappropriate rule for the second goal; and
- Lack of communicative incompetency for failing to alter their interaction across situation lack of flexibility in adapting their interaction goals.

In terms of the above statements, one would realise that Wilson and Sabie (2003:21) suggest that “conversational planning offer insights about communication competence during message production, and that competent communicators possess anticipatory mind-set as they foresee implications of their actions including those of their partners as well as potential obstacles towards accomplishing goals, as they are able to distinguish (in)appropriate, desirable or obligatory goals and possess plans with multiple options for multiple goals and adjust them in light of situational, relational and cultural circumstances.

The above theme discussed issues relating to forming interaction goals within cognitive rule model the following item with dwell into plans in compliance gaining messages.

## **2.5.4 Plans in Compliance-Gaining Messages**

### *2.5.4.1 Message Plans in Compliance–Gaining Messages*

Alluding to message plans in compliance-gaining messages, Berger (2010:111) avers that message production is fundamental to communication whether the message is being produced verbal or nonverbal regardless of context and situation or place. He further assert that when goals are ascertained, social actors formulate discourse and action plans that foster the achievement of their own goals in relation to those of the other parties. Added to that plans are cognitive structures that

organize knowledge about actions necessary to achieve goals and these cognitive representations are arranged hierarchically where abstract actions appear at the top while concrete ones are below. In this instance, a plan to attain compliance from another may be abstract with verbal or nonverbal actions which are designated to the lowest level of the hierarchy.

Regarding goals being pursued in interactions and the plans used to achieve them, individuals are judged to be effective in achieving their goals during conversations tend to take into account their co-interlocutor's goals in their message plans, plan at concrete levels, look further ahead in the conversation and devise more complex plans, (Berger, 2010:119-120). Ideally, message plans serve to organize goal-directed actions and discourse Berger (2010:121). Burleson (2010:155) supports the claim that communication scholars give particular attention to the strategic plans people use to shape discourse that aims to achieve the desired goals. The above statements dealt with plans for compliance-gaining messages. The next item will adhere to plans, planning, plan formulation and goal-plan detection.

#### *2.5.4.2 Plans, Planning and Plan Formulation*

As regards plans, planning, plan formulation and goal-plan detection within the GPA, communicative competent speakers differ in plans which are their procedural knowledge for coordinating multiple goals as well as skill to enact the plans. Ideally, plans are specified as knowledge of structures representing actions necessary for overcoming obstacles and accomplishing goals which are mental representations of actions while strategies are overt behaviours exhibited by individuals.

In line with the above mentioned, as much as social goals differ in complexity, plans for accomplishing social goals also vary in complexity and specificity and that complex plans consists of a number of actions of simple plans which also include contingencies. Accordingly, plan complexity and specificity facilitate communicative competence during conversations as they are associated with other's perceptions of whether the plan was likely to succeed. Moreover, plans are generated from the long-term memory (described as a can) that is accessed first in driving plans to achieve a goal and then, during the interaction, use a working memory to modify initial plans by

using input of current information (Berger, 1997:26-26; Wilson & Sabee, 2003:21). The concept is addressed under the CR model.

On the same score, concerning plan formulation, Berger (1997:27) asserts that plan generation process occur in two ways:

- Top-down where plans are formulated at high levels of abstraction while details are generated during influence interactions; and
- In bottom-up planning, plans generated during interactions amount to abstract plans at a later stage.

On the same note Wilson and Sabie (2003:21) concur with Berger (2010:119; 1997) and Wilson (2000) in declaring that there are several qualifications for communicative competency facilitation evident in the complexity of plans and in planning process namely:

- A complex plan is neither necessary nor sufficient for competent performance;
- Planning too many alternatives in advance may undermine fluidity of speech performance;
- Relations between plan specificity and competence may vary depending on culture values detailed, short-range plans versus flexible, long-range plans; and
- Complex and specific plans must be adapted in light of changing circumstances during interactions.

In terms of the aforesaid, Wilson and Sabie (2003:21) continue to mention that planning is a set of psychological and communicative process involved in generating, selecting, implementing, monitoring, adapting and coordinating plans. These occur before interactions and online during conversations. Since communicative competence may be evident in people's online planning, highly competent communicators possess larger percentage of planning thoughts during conversation to show their effectiveness and appropriate information seeking strategies, unlike the low competent ones because to them communicative exercises become stressful. However, problems with executive control processes for higher order mental activities and decisions may hinder monitoring plans in conversations in persuasive attempts when plan confidence is not deployed, monitored and adjusted efficiently during the interaction as in:

- Selecting knowledge to access from memory for use in the current situation;
- Regulating time or attention to devote in processing information; and
- Monitoring if current conditions warrant change in processing

As regards plans in compliance-gaining messages, it is evident that message production is fundamental to communication whether the message is being produced verbal or nonverbal regardless of context and situation or place, and that plans are specified as knowledge of structures representing actions necessary for overcoming obstacles and accomplishing goals which are mental representations of actions while strategies are overt behaviours exhibited by individuals. The above theme is central to discussions of plans, planning, plan formulation and goal-plan detection. The following theme will discuss issues relevant to goal-plan detection.

#### *2.5.4.3 Goal-Plan Detection*

According to Palomares (2011:517; 2009: 475) goal detection is innate and fundamental tendency to human nature observable in communication and particularly in conversation when individuals infer the goals that others pursue in social interactions. Ideally, goal detection are usually codified by phrases like a hidden agenda, open a can of worms, an axe to grind and got your number. In the same way, Palomares (2009: 475) concurs with other goal inference theorists like Dillard (1997), Poymor and Morris (2003); Lynch and Van den Broek (2007) that goal inferences have significant effects in that they detect other's goals to explain own behaviour, foster successful communication and cultivate narrative comprehension and recall.

Correspondingly, Berger (2010:118) claims that detection of addressee's goals and plans enable message producers to conceptualise messages that they increase their likelihood that they will reach their instrumental and communication goals. The goals might be persuasion, deception or threatening a co-interlocutor's face where in deception Grician (1975) maxims of conversation such as "truth, relevance, quality and quantity" might be violated. He fortified his assertion by saying that:

In goal and plans detection cognitive representations commonly encountered in social contexts are associated with specific goals, therefore under such conditions targets know what goals are being met by actions (may be linguistic) deployed in those situations. In transparent cases

inferences are certain unlike in opaque social contexts where tactics used may constrain inferences and as a result render goal detection difficult.

On the same vein, Palomares (2008:110, 2009:477; 2011:519) argues that goal inferences follow a process which likely begin at the inception of an interaction or before conversations commences as Benoit and Follert (1986) claimed. This renders goal detection and goal inferences to be central to management of interactions in determining accuracy and certainty of goals they infer to others in persuasion. Palomares (ibid) further contends that goals are linked to factors (cues) that vary across interactions to provide meaning and interpretability to interaction. These factors are context, tactics, perspectives, relational types and other components or aspects of interaction. This implies that when people perceive factors, they retrieve the cognitive associations among factors and goals (factor-goal linkages) which are contextual (Benoit & Follert, 1986, Palomares, 2008:110, 2009:477; 2011:519).

The above mentioned statement is also relevant to the nature and content of plans which will be the next subject under discussion.

#### *2.5.4.4 The Nature and Content of Plans*

With reference to features of plans, as asserted by Berger (1997), Dillard (2004:192) and Wilson and Sabie (2003:21) allude to the fact that “plans for achieving social goals differ” in terms of the following properties:

- *Hierarchy* which is level of abstractness at which the plan is constructed. According to the hierarchy principle, when plans are thwarted or blocked, the same plan and arguments advance may be repeated with added voice intensity and other aspects of paralanguage, by changing the plan and arguments at a higher level or modify abstract plans and enact them in units.
- *Complexity* refers to a number of steps and contingencies that the plan contains. Complex plans consist of a number of steps and contingencies as compared to a simple plan. Following Berger (1997:28)’s argument, contingent planning is done in anticipation of events that may interfere with success of initial plans serving at standby only when necessary. In planning, the communicator may produce many of contingency plans which



by default, result in a complex plan in his/her desire to reach the goal. Berger (1997:29) argues further that abandoning goal pursuit may function as a contingency plan in the event of goal blockage. Plans may be specific containing or details on the action to be taken as compared to abstract plans that consists of guidelines for the actions. Another factor in plan complexity and specificity is knowledge. If the source seeks to change the opinion of the target on a specific issue, specific knowledge for advancing reasons and supporting arguments on the issue is important during persuasion Berger (1997:30).

In essence, social appropriateness plays a role in shaping plans as they tend to elevate target's positive judgements about the source and liking towards the source which increases the chances for goal attainment. Following this statement Berger (1997:32) has this to say:

Completeness or specificity measures the extent to which the plan is fleshed out. Speakers may engage in pre-conversational planning that may not be complete for successful accomplishment of the goal.

Wilson and Sabie (2003:22) further state that complexity and specificity in plans facilitate communication competence of individuals as they provide alternative actions during influence attempts conversations. In this regard, they advance the following communication competence qualifications as claimed by Berger (1997) and Wilson (2002) as follows:

- Speakers need skills to enact a complex plan in an efficient, smooth and error-free manner;
- Planning too many alternatives may affect fluidity or spontaneous flow of speech performance;
- Plan specificity and competence may differ depending on culture values; and
- Importantly, during the planning process complex and specific plans need adjustment to meet changing circumstances and unforeseen opportunities during interactions.

Concerning content of compliance-seeking and resisting plans, Dillard (2004:192) contends that influence plans contain guidelines for production of verbal and nonverbal behaviours and provide the following details:

- Strategy level plans deal with action and sequences of behaviour;

- Tactic plans appear at a lower level of abstraction when utterances are produced to implement strategy.

Apparently, Dillard, Wilson, Tusing and Kinney (1997:299); Dillard and Marshall (2003:489); Schrader (1999:191-192) declared through investigations that persuasive “messages are composed of three perceptual dimensions that individuals depict in influence messages which are explicitness, dominance and argument.” It is therefore claimed that influence messages are judged according to these three conceptual dimensions. Augmenting the claim, Dillard (1997:300-302; 2004:192-193) assert that as perception of message tactics, and four dimensions that research suggests to understand influence plans or behaviour from which they may be presented as a point (tactic) or vector (strategy). Dillard further argues that they are central in characterising content of influence plans that are essential aspects of influence episode and understanding compliance resistance. In term of the aforesaid Dillard has this to say:

Explicitness refers to the degree to which the message the source makes his/her intentions transparent and clear in message. Regarding this dimension, Schrader (1999:191) argues that in interpersonal influence, while some explicit messages may be considered as intrusive to elicit negative emotional responses, they were found to be judged as polite among friends for their directness in compliance-gaining episodes; Dominance is the relative power of the source against the target expressed in the message indicated by the source’s perceptions of power relationship. Schrader (1999:192) asserts that highly dominant messages may be considered to be unfair and unreasonable, thus hamper liking of the source. Therefore, they may generate negative emotional responses that interfere with achievement of influence goal; Argument denotes the extent at which the message present rationale or reasons for sought after actions, compliance or perceived quantity of reasons given. Schrader (1999:192) considers reasons in arguments as supporting why the target should comply, as a result what is critical is that messages high in argument are judged as polite; and control over outcomes characterises influence plans. This is the extent to which the source exercise control over reasons for compliance.

Regarding generating and selecting plans, Dillard (2004:194-5) specifies that when the source feel the need to influence the target, he/she searches for long term memory to achieve primary goals along plan features discussed above and then translate the cognitive representation of action into behaviour through all processes of planning working together. If the existing plans do not satisfy the threshold for accomplishing the desired primary goal and that additional cognitive efforts are exerted in the following manner:

- Making existing plans more complete or complex;

- The source creating new plans by applying cognitive efforts in service of plan development to satisfy competing desires in the episode that amount to high goal complexity where the message source select from multiple plans or variations. In GPA model selection depends on satisfactory configuration of primary and secondary goals and may be deployed anytime during the conversation turns.

Following the statements above, it is convincing that true when the source feels the need to influence the target, he/she searches for long term memory to achieve primary goals. This can be extended in the discussion that follows in the next theme on “actions and interaction.”

### **2.5.5 Actions and Interactions**

Dillard, Segrin and Harden (1989:19) spells out that in the GPA goals give rise to planning which then guides action by the source. Dillard (2004:294) adds that within the GPA sequence the general pathway is that goals engender plans that guide behaviour. According to Dillard, and Schrader (1998:2) the action is one of the components of the GPA that takes into account only those behaviours that have purpose.

Linked to the above, Dillard (2004:195) further maintains that the GPA theory models the processes that individuals produce actions that are intended to alter or maintain the behaviour of others; whereas, concerning message production in the GPA, Dillard (2004:195-196) proposes that there are two pathways to production of influence behaviour occurring rapidly during conversations in the following forms:

- Individuals assess their goals, decide to engage the target then move to plan generation and selection.
- Generation of plan likely to be successful plan encourage decision to engage which is followed by the plan selection.

From plan selection to tactic implementation lead cognitive entities into empirical action. Goals are re-evaluated in light of target’s behaviour in which the source store tactic plans for selection during target compliance or noncompliance. The target’s response determines what the source

does with the plan since if the plan fails, it may be discarded and the source move to available options or exit episode by changing the topic or leaving interaction.

With regard to research on compliance-seeking message production, Dillard (2004:196) states that empirical generalisations in research on message production processes are consistent with GPA model logic. There is evidence that:

- Individuals try harder to achieve influence goals that are important to them and they increase amount of planning cognitive effort to try servicing that goal.
- Primary goal importance implicates message content construction as it uses high levels of argument.
- Secondary goals shape message production as well as in face-to-face interactions, the identity goal increases with argument during influence to allow the target an opportunity to refuse.
- From data collected, it was found that for the affect management goal, success influence depends on ability to produce fluent competent messages.

Pertaining to interaction processes and the rebuff phenomenon, Dillard (2004:197) declares that the behaviour of the source and the target are GPA processes in the study of influence interactions as the top-down sequence are receptive of bottom-up influences including actions of other interactants. This regularity is explained through the rebuff phenomenon which state that when the initial effort is rebuffed then the follow-up persuasive messages are ruder, aggressive, and more forceful than the first (Hample & Dallinger 1998:305). It is further explained that rebuff as pattern of interaction occurs; firstly, when supply of pro-social appeals is exhausted, then message source adjust standards for behaviour by articulating aggressive messages that are now seen as acceptable. Secondly, in the GPA model rebuffs increase effectiveness because resistance increases the importance of primary goal while decreasing the importance of the identity and conversational management goals.

Dillard (2004:198) asserts that during the interaction, processes at multiple levels of abstraction occur when a series of utterances appear in one location of the influence episode. Then the message

become explicit, consequently they make an impact and produce results that are different from single utterances.

Since its introduction, various questions about the GPA model were then raised which Dillard (2004:200-202) attempted to clarify as follows:

- (a) Pertaining to the question on the role of awareness in the GPA Model, he makes it clear that given that decision to engage and plan selection are done without awareness, in most instances; individuals find themselves embroiled in conversations without awareness. He further asserts that within the GPA model, firstly, it is assumed that the primary goals and secondary goals are accessible to conscious awareness because they would be able to explain their intention when asked to do so. Secondly, when an individual pursues a goal, the goal is monitored without conscious effort. Once a person behaviourally is committed to a primary goal, awareness shifts to achieving it.
- (b) On the question of whether of goals arise from self-interest, he stresses that goals may benefit either the source or the target [as evidenced under the goal clusters discussion], therefore self-interest may not be ascribed to be an important feature the source goals within the GPA.
- (c) Concerning possibility of goals changing during conversation, the GPA model suggest fluidity among goals during interactions as Waldron's (1997) reported, goals can shift at various times during the conversation as individuals take turns.
- (d) Regarding what happens when a secondary goal becomes more important than the primary goal, Dillard explains that when a secondary goal eclipses a primary goal and assume the status of the primary goal, the interaction may still be modelled as a GPA process given that the GPA model may be applied to different types of interactions even if they are not influence episodes. However, he agrees that there might be limitations and suggest that the process need to be proved using theory and relevant data.

The former item discussed issues relating to actions and interactions. The next theme will focus upon production of compliance-gaining message discourses.

## 2.6 SOME ELEMENTS IN PRODUCTION OF COMPLIANCE-GAINING MESSAGES

As stated earlier that in the GPA model actions intended to alter behaviour of others are depicted through interactions of two individuals during conversations, it becomes imperative to showcase how people rely on knowledge of linguistic forms and conventions when generating influence messages. That is how the source would start making initial request choosing germane lexicon to form phrases. The exercise would also include how they design messages in light of unfolding talk as the target responds to the request and what follows as the source and the target take turns during the conversation.

Regarding the above statement, Wilson (2002:183-185) alludes that in the observation of turn by turn analysis, as conversation unfolds, the initial request marked by lexicon and phrases are followed by initial response to request and continue in that manner. As discussed within the scope of communication, theories on persuasive message production are derived from different areas within communication as a discipline such as philosophy, psycholinguistics, sociolinguistics, sociology and social psychology, Wilson (2002:186). The discourse propositions clarify the following aspects in producing messages during conversations:

- How people use knowledge of linguistic forms and conventions when generating influence messages.
- Discourse scholars explore how people's attempts to seek and resist compliance are shaped and constrained by what each party already has said.
- Examination of how people attempt to create and sustain desired identities for themselves and their interactional partners through talk.
- Highlight patterns that occur at minute levels of talk, such as regularities in the ways people word requests and responses to requests.

Relevant to the study, Wilson (2002:187) states further that in understanding persuasive message production during interpersonal interactions, message targets often state obstacles when resisting message source's influence attempt, and sources and targets may negotiate the feasibility of overcoming obstacles to compliance. Obstacles are analysed using both speech act (Searle, 1969) and attribution (Weiner, 1986) theories. In addition, message sources, by seeking compliance,

often raise threats to face for both participants, while the forms of requests and responses are shaped in part by desires to maintain face for sustaining the conversation and relationship already established. These fundamentals are discussed in this section below.

### **2.6.1 Discourses in Relation to Compliance-Gaining Messages**

As Lye (2001:7) denotes, discourse is associated with Michel Foucault notion that it is a way in which meaning is formed, expressed and controlled in a culture through its language use through talk. Essentially, talk is controlled since every culture has its particular ways of speaking from experience, and rules for what can be said or not said. In connection with discourse as a concept, Jorgensen and Phillips (2002:1) suggest that it carries different meanings in different contexts, but generally would set the idea that language is structured according to different patterns that people's utterances follow when they take part in different social domains. They then proposed that it is a particular way of talking about and understanding the world (or an aspect of the world).

Discourse as “speech or writing seen from the point of view of the beliefs, values, and categories which embodies; these beliefs etc. that constitute a way of looking at the world, an organisation or representation of experience....” Discourse conjoins language use as text and practice life becomes important within the context of use of language in social life and social structures Deacon et al. (2007:150).

The notion of discourse as a product of language use in providing meaning to experiences about the world is supported from the sociological point of view by Ruiz (2009:n.d.) who defines discourse as any practice by which individuals imbue reality with meaning which takes verbal forms (written or spoken) to produce and transmit meaning and he further claims that spontaneous discourse is produced by subjects in their everyday lives. Referring to Mumby and Stohl (1991:315) definition, Mey (2001:793) adds that it is the ensemble of phenomenon in and through which social production of meaning takes place and specifically adds that text is a typically social product. Heller (2001:250) also mentions that discourse involves linguistic practices shared and framed in ways of using language, and the study of production of discourses analyses interactions in the manner that what goes in interactions produce discourses.

Concerning discourse segmentation within texts, Polanyi (2001:265) claims that there are two types of basic discourse units that reflect traditional linguistic distinction between content and function namely:

- The propositional content carrying the elementary discourse constituent unit (E-DCU) which gives information about events in the same discourse context from the same point of view, empathy status, modality and relate to the identical genre-defined and socially constructed interactional frames; and
- The extra-propositional discourse operators which are those utterance or units that link among pieces of information, thereby facilitating proper semantic interpretation.

Regarding discourse analysis, Tracy (2001:726) says that within communication, discourse analysis is the study of talk (or text) in context, where research reports use excerpts and their analysis as the central means to make a scholarly argument which may be observable telephone talk, straight talk, conversations and written texts. Deacon, et al. (2007:152) uses Fairclough's (1995) definition which defines it as an attempt to show systematic links between texts, discourse practices, and socio-cultural practices.

The former paragraphs depict diverse definitions of the concept of discourse in compliance-gaining messages, whereas the next theme is relevant to conversation in compliance gaining.

### **2.6.2 Conversations as Determinants of Discourses in Production of Messages**

In the studies that involve discourses, it becomes imperative to briefly discuss conversational aspects to show how they link to the speaker's interactional goals. Tracy (2001:731-732) raising Sander's (1987) argument by stating that in communication people have a purpose as they communicate to affect others to exercise control over understanding others from the communicator, the situation, their interpersonal relationships, their task at hand, etc., thereby to make different actions and reactions. Sanders (1987) argues that meaning depends on specific choices a speaker makes about wording construction and delivery since wording an utterance one way will constrain a fellow conversationalist from offering responses that a speaker does not want to get, and channels him/her toward desired other responses. He continues to explain that the



constraining (channelling) process is the communicative resource that every communicator seeks to use as an exchange unfolds to accomplish his/her goal.

On the same note, Wilson (2002:188) maintain that following Paul Grice (1975) the theory of “conversational implication,” is that conversation is a cooperative activity and adds that within this scope, the cooperative principle overarches assumptions about a talk following the four maxims set out as:

- Quantity which is the expected amount of talk or information shared;
- Quality that refers to truth revealed and evidence in the information provided;
- Relevance refers to the relations shared to what is talked about; and
- Manner referring to how the message is presented which involves clarity, brevity and orderliness.

Following the above mentioned, Wilson (2002:187-191) articulates that through conversations, “people often mean more than what they say by producing messages that contain inferences that go beyond literal meaning of words.” In such instances, it might seem as what the speaker means has no connection to what he says because of the interpretation of the listener. In other cases, speakers may flout or exploit the maxims to achieve some communicative purpose as in shifting topic strategically or by implication.

Importantly, figures of speech like irony and metaphors may be seen as violating quality maxims or even meaning the opposite, but the native speakers of the language used would interpret the role they play and the effects they carry in strengthening the meaning of the message. It is also worth noting the effects of technical jargon and jokes, although they may be violating the maxim of manner, they add flavour to messages, thus creating humorous effect that may play a crucial role in influence attempts.

Relevant to the study, Grice’s conversational implication provide several insights about persuasive message production. They are guidelines to which participants orient during compliance-gaining episodes, for example, in the quantity maxim the source may be required to justify request message. In this way message sources and targets jointly negotiate how much reasoning is sufficient to warrant compliance, (Jackson & Jacobs, 1980). Therefore, deviations from Grice’s

maxims during compliance-gaining episodes often can be understood as attempts to manage multiple conflicting goals (Wilson, 2002:192).

Further, on the issue of conversational analysis, Wilson (2002:197-198) attest that scholars search for meaningful regularities in the structure of conversations and identify patterns and sequences in the most minute details of everyday talk like location of overlaps and pauses, interjections and laughter. They argue that conversations exhibit stable, orderly properties that are the achievements of the interaction themselves. They also assume that conversation is managed locally, meaning that participant negotiate, turn by turn, whether and how much to talk, what to say and do, and so forth. They approach conversation as an open to discovering how participants themselves “do” the talk.

As revealed by Wilson (2002:199-200) analytic concepts in conversation analysis are:

- Adjacency pairs which refers to two turns long, having two parts said by speakers in adjacent turns at a talk. The concept gives sense of coherence to the sequencing of conversation by the source of message referred as the first speaker and the message target as the second speaker which may be in the series of FPP1-SPP1, FPP2-SPP2, FPP3-SPP3, etc. Adjacency pairs may be embedded and lose location creating conditional relevance wherein by occurrence and non-occurrence of an item, it is expectable or anticipated by both parties that the item will occur at some future point as a relevant performance of SPP.
- Insertion sequences that occur when the target performs actions before deciding to address source’s initial request. These sequences are not limited to two turns only since the dominant adjacency pair (FPP-SPP) can organize extended sequences of talk. Insertion sequences occur regularly during compliance-gaining episodes. The research conducted with students’ requests for blood donation, the target’s responses revealed the following results: 56% = no, 16% = unconditional yes, 12% = conditional yes, 16% used compliance-resistance strategies, but subsequently agreed to donate.
- Multiple adjacency pairs that can be linked in the form of pre-sequence where an adjacency pair is interpreted in the light of another adjacency pair to come. It includes pre-requests, pre-invitations and pre-announcements. During the pre-requests, the FPP checks preconditions like target’s ability to comply.

- Preference organization which occurs when the SPP that can coherently follow the FPP request and subsequently the SPP grant a request or dis-preferred when SPP refuse a request. Preference refers to structural features of the talk while dis-preferred are marked by:
  - Preceded by pauses;
  - Begin with prefaces such as “uh or well”;
  - Begin with token agreement like “yes, but”; and
  - Include qualifiers such as “I don’t know for sure....”

Dis-preferred SPP also carry a claim supporting intended response by giving reasons why the target may not comply with the request. Preference organization has important implications for persuasive message production in that people are expected to give reasons and other linguistic markers when refusing requests. Without advancing the reasons the target violates a pervasive conversational pattern, Wilson (2002:201).

### **2.6.3 Speech Acts during Message Production**

In his discussion Wilson (2002:192) indicates that people perform or do activities with words. They talk, request, warn, promise, describe, assert and according to Austin (1962) there are three levels of speech acts which are:

- The locutionary level refers to the level of talking about different topics such as donating blood, hot weather and fast cars.
- At the illocutionary level, speaking involves doing more than talking as in requesting for an appointment. In this case talking activity has intention. The statement or phrase has the force of requesting.
- The perlocutionary level denote the effects brought about by the statement, for instance, annoyed, pressured, pleased, persuaded or not persuaded.

Speech act theorist focus on illocutionary speech acts since they dictate intentions of the message source separating requests from promises and warnings. Searle’s regulative rules are social conventions that govern pre-existing forms of behaviour such as cultural conventions as

observable by table manners. Constitutive rules are social conventions that create and define forms of behaviour as practised in games (Wilson, 2002:193).

As regards constitutive rule for the speech acts of requesting, Wilson (2002:195-196) mentions that indirect speech acts occur in requests. They are linguistic forms that imply or infer purpose and separate sincere requests from insults. He also states that in speech theory, context is created before speech act. The speaker implies in the performance of the act. In performance of illocutionary act, the speaker implies that the preparatory conditions of the act are satisfied (Seale, 1969:65). The speech act theory offers framework on why sources make requests and targets resist message, e.g. Clean the garage!

In highlighting obstacles to compliance, the speech act theory clarifies how seeking compliance may threaten identities when the source presumes willingness of target while the target has his/her own fears and not willing to perform (as in donating blood for good cause), Wilson (2002:196). The previous discussions were central to speech Acts in compliance-gaining. The next item will be central to obstacles to compliance gaining messages.

#### **2.6.4 Obstacles to Compliance**

The conversation analysis concept of preference organization discussed earlier suggests that when message targets initially refuse requests, they mention obstacles that hinder them from complying. As Wilson (2002:202-203) put it, Clarke and Delia (1979:200) claim that obstacles are the message recipient beliefs that cause them to be unwilling or unable to respond immediately in the way the communicator desires. Wilson specifies that obstacles are central to any compliance-gaining episode reflecting in this manner:

- Message sources may anticipate potential obstacles from target as they formulate their initial requests;
- Targets will disclose obstacles as the basis for their resisting source's requests;
- Obstacles target disclose are constrained, to some degree by form and content of source's initial requests;
- Target sometimes disclose particular obstacles that even when named are not real reasons for their resistance;

- Both sources and targets are aware that this occur and part of target's resistance itself may become topic of discussion; and
- After encountering obstacles, source may decide to persist seeking compliance or decide not to address the disclosed obstacles.

On the roles of obstacles in compliance-gaining interactions, Wilson give further details about the speech act (Austin, 1962; Searle, 1969) and attribution (Heider, 1958; Weiner, 1986) theories for they offer complementary descriptions of the obstacle construct. He claims that speech theorists' constitutive rules for directives offer a framework for analysing obstacles to compliance. Directives requests, recommendations and commands are speech acts designed for the hearer to perform an action he would not perform, (Searle, 1976). It takes place in the following forms:

- Directives are at the heart of any attempt to gain compliance as people seek compliance to those who would not perform desired action;
- Compliance-gaining messages contain directives plus assertions or promises on why target should be willing to comply;
- Message sources do not hint directives explicitly, but encourage target to perform behaviours they did not plan to perform; and
- Sources of message adhere to the rules for directives when they seek compliance.

In actual fact, the message target does not always passively accept source's definition of situation (Goffman, 1959). From speech act theory perspective, resisting compliance means challenging the message source's definition of the situation challenging by asserting source's request as defective by stating that:

- There is no need for action;
- Planned action may be put for later;
- He/she lacks ability to comply;
- He/she is not willing to comply;
- Not obligated for compliance;
- The source has no right for the request; and
- Lack of sincerity.

During compliance gaining episodes, constitutive rules for directives function as stages or possible points of clash for situation definition, so the rules of directives should offer framework for analysis of obstacles to compliance because resisting compliance means rules were not met in current situation. He stresses that from (Gibbs, 1986; Ifret & Rolloff, 1994) obstacles are analysed using the speech act theory framework.

In terms of the aforesaid, the attribution theory offers second framework for describing obstacles. Attributions are personal judgements about the causes for actions or events; that's how actors answer why questions (Heider, 1958). Attributes play a role in interpreting meanings of events and influence emotional reactions to events. During compliance-gaining interaction the question is why target refuse to comply. From attributional perspective, obstacles are causes or reasons for the target noncompliance. Attributions are personal judgements where sources and the targets differ and the target do not comply as Jones and Nisbett (1972) and Wilson, Levin, Cruz and Rao (1997) postulate. Wilson (2002:204) adds that from the research conducted, the attributional theory of motivation and emotion distinguishes causes along three dimensions which serve as message sources' basis for choosing to persist on compliance-gaining namely:

- Firstly, the locus which is the cause that resides internally, within or external environment of the actor;
- Secondly, stability referring to whether the cause fluctuates or remains constant or stable; and
- Lastly, controllability which determines whether the cause is controllable or not.

However, concerns with regard to obstacles during compliance-gaining emerged as follows:

Regarding whether message sources anticipate obstacles in their initial requests as in phrasing request for time. Wilson (2002:206-210) claims that speakers word requests in a predictable fashion depending on perceived obstacles in the situation. Francik and Clark (1985:560) on obstacle hypothesis state "speakers design requests to overcome the greatest potential obstacle they see to obtain information they want" by mentioning what can be the obstacle in the following ways:

- They help the target to realize the need to comply;

- The target creates plausible excuse for not complying;
- Obstacles may be articulated from three types ability, willingness and memory;

Findings from the research revealed that people use indirect requests, participants vary forms of indirect requests if they are uncertain of target knowledge of information. On contractual obligations, clauses assure the target that the borrowed object will be cared for and returned in timely, while inducements and inquiries address the target's ability and willingness to provide a favour Wilson (2002:210).

Ideally, message sources do anticipate potential obstacles from targets as they design their compliance seeking messages and the obstacle hypothesis illustrates that on persuasive message production, as Kellermann (1992) suggest, people often pursue interaction goals with little conscious awareness and during the conversation, they alter forms of requests to avoid obstacles that would prevent attaining goals. As the obstacle hypothesis support that message production is goal-oriented and sources anticipating obstacles when making requests, Gibbs (1986:194) says speakers may satisfy many communicative goals by either highlighting or ignoring certain obstacles when formulating indirect speech acts. Therefore, speakers are not expected to address all obstacles in their compliance-seeking messages.

In connection to whether the targets always disclose their real reasons for resisting compliance, Wilson (2002:211-212) mentions that from the research conducted on the group of individuals engaged in romantic relationships, it was found that message targets at times withhold or alter their 'real reasons' in a variety of situations aside from date requests by recalling false excuses, false excuses and true reasons followed attributional dimensions or real reasons were withheld to accomplish four goals as they wanted to avoid the following:

- Complying with request;
- Hurting the other's feelings;
- Making the other part angry; and
- Making themselves look bad.

According to Dillard (1990) the target may give false reasons for resisting compliance to accomplish both primary and secondary goals, subsequently the message source may accept public

explanation because pressing for the real reason could embarrass both parties. The message source may press for real reason if it is perceived to be in the best interest of the target (Boster, 1995).

As regards whether the nature of an initial request constrain how the target resists compliance, Wilson (2002:213-214) hint that message sources can constrain which obstacles to compliance are, and are not, relevant by phrasing of their initial requests following Paulson and Roloff (1997) view that the form and content can influence nature of target's refusal as shown by the phrases denoting:

- Willingness or would you;
- Ability obstacles could you; and
- Polite refusals.

Another notion specifies that ambiguous requests prompt more stable refusal as in refusal following the phrase, "why won't you...", consequently message sources should consider how they phrase important requests, because small changes in wording can reliably influence the content of refusals, (Paulson & Roloff, 1997:284). Therefore, when sources constrain the target's resistance, they should also consider the primary and secondary goals they wish to accomplish.

In relation to whether message sources vary in whether, and how, they persist in seeking compliance depending on the types of obstacles disclosed by targets, Wilson (2002:215) claims that message targets often respond to compliance-seeking messages by asking questions or posing obstacles. From their research attributional theorists suggest that individuals who set higher expectations persist longer when they believe their initial failure is due to something that can be controlled than something they are helpless in achieving, Anderson and Jennings (1980) and Dweck (1999). They further affirm that sources vary in terms of whether they perceive target's refusal as sincere or address obstacle directly and may resort to using antisocial compliance-seeking strategies before giving up seeking compliance quickly with targets who disclosed obstacles that are stable or unlikely to change over time and that are within rather than beyond the targets' control (Wilson, 2002:216-217).

In line with investigation on persistence in obstacles to influence, persistence in seeking compliance messages is evidenced by the enquiries on why the target is refusing the request,



persuasion cues or phrases that explain the initial request and forgiving cues or phrases that accepted the target's refusal gracefully Wilson (2002:218). Relevant to this, Ifert and Roloff (1996) say participants indicate the following:

- A greater desire to persist after resistance from intimate targets as opposed to non- intimate targets, in most instances friends count on each other;
- Persistence depend on types of obstacles disclosed by targets;
- More persuasion cues are used as tactics for persuasion when target use unwillingness obstacles as they are controllable unlike inability obstacles that are uncontrollable;
- Message sources vary their likelihood and means of persisting depending in part, on the nature of the obstacles disclosed by the target; and
- Message targets withhold real reasons to spare sources and self-awkwardness and embarrassment.

The last statement reveals the insight pertaining to the idea that people design their influence messages while taking into consideration that they have to preserve face which is essential during compliance-gaining. Goffmann (1967) an interactionist defines face as the social value that a person effectively claims for himself by the line others assume he has taken during a particular contact. Face is an image of self-delineated in terms of approved social attributes for the reason that:

- Requests and refusals project ongoing definitions of situation (Wilson, 1998);
- Seeking and resisting compliance can raise threats to face to both parties;
- Desire to maintain face is one of the goals during compliance-gaining episodes (Dillard, Segrin & Harden, 1989);
- Face concerns shape and the form of requests and refusals balancing coagesmpeting desires to seek compliance and sustain positive face.

### **2.6.5 Face and Politeness in Compliance-Gaining Messages**

As regards the concept of face in production of compliance-gaining message, Dillard and Wilson (1997:297) claim that in the course of negotiating a relationship, individuals often seek to change

the behaviour of their relational partners. Such influence, attempts can create a conflicting set of dynamics, therefore the source of social influence strives to determine how to achieve one's instrumental goal while simultaneously minimizing potentially negative outcomes which result in sending polite persuasive messages. They cite Brown and Gilman's (1989:161) definition of politeness, meaning putting things in such a way as to take account of the feelings of the hearer. Added to that they argue that politeness is the communicative mechanism by which the wants of one individual are reconciled with the wants of another shaped by specific linguistic actions judgement.

Importantly, Jenkins and Dragojevic (2011:561) avow that attempts to persuade can be viewed as a threat to psychological freedom (Burgoon et al. 2002), therefore the language used may produce persuasive messages that may induce resistance to persuasion. Forceful language in controlling as in directives, imperatives commands or orders and demeaning statements are considered to be impolite across all cultures.

In relation to politeness and face, Knobloch (2010:77) in his research on relational uncertainty and interpersonal communication states that the results suggested that people may evade communicating about embarrassing events. Essentially, reluctance shows that people are more reluctant to talk about face-threatening episodes when they are experiencing relational uncertainty.

Linked to the above, Hess and Coffelt (2012) maintain that people may wish to offer more ambiguous messages to test partner responses and save face if partner does not respond positively. Basically, sometimes "talking dirty" or language expressing passion and intimate connection may enhance the pleasure during interactions.

Following politeness theory, Dillard and Wilson (1997:298); Wilson (2002:219-221; 2010:223-224) and Jenkins and Dragojevic (2011:562), the politeness theory posits that speakers in all cultures want to maintain face and divide it into negative and positive face, since the negative face is the desire to maintain one's own autonomy, as the culture of being shown respect and own privacy and space not invaded, resources not spent and actions not restricted without cause. The positive face on the other hand, refers to the desire to have own attributes and actions approved by significant others. It is also the approval and ratification from people they love, admire and value.

Basing the issue of ‘face’ on constitutive rules for speech acts, Wilson (2002:220) declares that there are acts that threaten negative face by constraining autonomy, especially those that threaten positive face as in communicating disapproval and acts that threaten the message target’s face and source’s own face. However, Wilson as supported by Kellerman (2004:399) and Goffman (1967) further maintain that face as an important social commodity that may only be granted by others, is one salient concern of social actors in maintaining face for their own and others’ which threaten autonomy. Pertaining to that, Brown and Levinson (1987:61) argues that the politeness theory assumes that it is generally in everyone’s best interest to maintain each other’s face, but individuals often perform actions that threaten face like in directives. Brown and Levinson (1987:65) further claim that directives intrinsically threaten the target’s negative face by constraining target’s autonomy.

Examples of ‘Face Threatening Acts’ (FTA’s) extracted from the Politeness: Some Universals in Language Usage are tabled as follows:

**Table: 2 Face Threatening Acts: Universals in Language Usage**

<b>Acts that primarily threaten</b>	<b>Speaker’s Face</b>	<b>Hearer’s face</b>
Positive face	Apologies	Criticisms
	Confessions	Insults
Negative face	Promises	Requests
	Offers	Offers

Source: Brown and Levinson (1987:65-68)

Following the above table, Face Threatening Act (FTA) directives have important role and are central to the study of compliance- seeking and gaining attempts. Thus the message source plausibly might worry about constraining the target’s autonomy within compliance-gaining situation. According to politeness theory, the amount of face threat by any speech act is a linear function of three variables, namely distance, power and ranking.

In essence, distance or relational distance is degree of familiarity between message source and target. However, the politeness theory assumes that as the social distance increases, the magnitude

of weightiness of threat increases. Importantly, request for favour is more threatening when target is a stranger than for friend. Linked to the above mentioned, power refers to the degree of status or control the message source has in relation to the target. Basically, the politeness theory assumes maintain that as the source's status increases relative to the target, the weightiness of any face threat decreases. Pertaining to ranking degree within culture, Brown and Levinson (1987:74) state that the extent to which a speech act, within a particular situation and cultural context, interferes with the target's desire to maintain face.

Still on the same issue, Dillard and Wilson (1997:298) and Wilson (2002:221; 2010:223-224) acknowledge that the theory assumes that in any culture, distance, power and rank are the crucial factors determining the weightiness of an FTA. Contemplating on performance FTA, politeness theory proposes that a speaker chooses from five options (super-strategies) proposed by Brown and Levinson (1987) as follows:

- Bald: the most direct, clear and concise FTA;
- Use positive politeness FTA which offers assurance that the message source values the target's likes and share same wants by asserting common grounds and providing reasons;
- Use negative politeness FTA when the message source recognizes and respects target's autonomy by apologizing intrusion, express doubt about target's ability to comply, minimize the length of imposition;
- In off record FTA, the message source's intent is ambiguous to claim having made the FTA in that the message target has options, but may not be realised as requests. On record follows Grice's maxims; and
- No FTA occurs when the source chooses not to perform the FTA by saying nothing.

In line with the five options (super-strategies) to be chosen by a speaker, Grice (1975) maintain that 'performing FTA with redressive action' means adding language to the request attempting to minimize or counteract potential face damage. On the same note, politeness forms principled deviations from quantity maxim as the politeness theory assumes that:

- The super-strategy can be carried in multiple ways by linguistic strategies such as in using indirect request form 'Can you please do X' versus 'Do X'. A summary of these strategies

is provided underneath as they are considered to be important and will be useful in the analysis of texts selected;

- Negative and positive politeness are alternative ways of redressing FTA by using avoidance-based language or approach-based language to communicate approval;
- The super-strategies are rank ordered from least polite to the most polite option; and
- When seeking compliance, the source chooses the politer super-strategy.

Following the above, it is acceptable that performing FTA with regressive action means counteracting potential face damage, to an extent that super-strategies can be carried in multiple ways. Moreover, negative and positive politeness are alternative ways of redressing FTA, by approach-based language to communicate approval, and that super-strategies are ranked ordered from least polite to most polite. Importantly, the above mentioned is elaborated in the table below as follows:

**Table: 3 Multiples Ways of Linguistic Strategies**

Linguistic strategy	Example
1. Indirect	Can you do X?
2. Question, hedge	I was wondering whether you might...
3. Be pessimistic.	Is there any way that you could...? Expressing doubt to compliance.
4. Minimize imposition.	I was just calling to see if... Downplay size/length of the request.
5. Give deference.	Excuse me, sir, but I wondered... Humble oneself for the target's status
6. Apologise.	I hate to ask this, but ... Reluctance to infringe on the target.
7. Impersonalize all parties.	It needs to be done. Avoid mentioning the source or target.
8. State a general rule.	Employees will wash their hands before returning to work.
9. Nominalize.	Your cooperation is urgently requested. Remove actor from doing request
10. Go on record as incurring a debt.	I'd be grateful if you could... explicitly indebtedness to the message target.

In communication, the linguistic strategies stipulated above service conversational situations in contexts where social goals are pursued. In line with the aforesaid, Wilson (2002:225) supporting the use of linguistic strategies for persuasion purports that the theory predicts that sources will vary their levels of politeness based on the degree to which their attempts to gain compliance threaten the message targets' face. He further claims that the theory assumes that people are rational in the sense of being able to reason from goals to linguistic means for accomplishing their goals. Therefore, face can be explored through lenses of politeness and message design logic theories.

Following O'Keefe's theory of message design logics, Wilson (2002:230) alleges that it emerges from goal and behavioural complexity. It responds to limitations of the goal and behavioural complexity as account of message production. In interpersonal arguments where two parties disagree, they can defend own positions but showing respect or supporting face. On this score, O'Keefe argues that there are three strategies to manage the goal conflict when reasoning about communication within the theory of message design logics namely:

- Selection giving priority to one goal ignoring others as in interpersonal argument, lying to avoid disagreement may be used to support face.
- Separation or addressing multiple goals at one time is used during an interpersonal argument where direct criticism of the other's views is accompanied by apologies and disclaimers as redress to for face threats.
- Integration or reframing the situation to pursue multiple goals simultaneously involves raising views from all angles to come up with informed choices to achieve the goal without threatening the face.

Following the above mentioned, as concluding remark to this context, it is acceptable that in terms of the theory of message design logic the desire to have priority on one goal while rejecting another may be used to support face. Moreover, the issue of addressing multiple goals at one time is used when an agreement has been reached, and that influencing the situation to pursue multiple goals simultaneously involves communication and consultations from diverse angles in order to arrive at or to come at informed choices and to arrive at the goal without threatening the face.

In summary, this chapter focused on literature review whereby researcher dealt with different views of different scholars who are proponents of the broad concept of persuasion. The next chapter will dwell on analysis of discourses from selected drama and prose texts.

## CHAPTER 3

### AN ANALYSIS OF EARLIER DRAMA AND PROSE TEXTS FROM 1960-1979

#### 3.1 INTRODUCTION

Chapter 2 dealt with literature review whereby researcher focused on diverse message production theories within the persuasion communication process that aimed to define goals within the Goal-Plan-Action (GPA) theory. Chapter 3 introduces to the readers and researchers the analysis of the first two drama texts: “*Mabalanganye*” and “*Vhamusanda Vho- Dzegere*” and one prose “*Musandiwa na khotsi Vho- Ḷiwalaga*” as listed below. The purpose of the analysis is to explore communication theoretical approach to interpersonal interaction in Tshivenda literary texts which have been depicted by the three authors in the two drama and prose texts respectively. Essentially, analysis of the first drama “*Mabalanganye*” reflects on how Mabalanganye the tragic hero is manipulated and coerced into the protagonistic influence interaction features, influence goals, persuasive plans, strategies and actions within the community that is tagged to royal protocol in their communicative situations. His hopes in influence attempts for glory are thwarted and led to his downfall. While influence interactions of the second drama text “*Vhamusanda Vho-Dzegere*” revolves around the messages of compliance-seeking and compliance-resistance plans, strategies and actions display persuasive communication within a society characterised by communal life and traditional leadership in the Venda area. Whereas analysis of the prose text “*Musandiwa na khotsi Vho-Ḷiwalaga*” is central to persuasive messages of a parent whose intended goal was not accomplished, after interacting with other characters mainly his daughter who resisted a forced marriage. The two drama texts and a prose are analysed in their sequence respectively as follows:

- Mathivha, M.E.R. 1961. *Mabalanganye*. Johannesburg: A.P.B. Publishers. (Drama)
- Netshilema, E.S. 1960. *Vhamusanda Vho-Dzegere*. Port Elizabeth: Via Afrika Limited. (Drama)
- Maumela, T.N. 1968. *Musandiwa na khotsi Vho-Ḷiwalaga*. Pretoria: J.L. van Schaik (Pty) Ltd. (Prose)



### 3.2 DRAMA: M.E.R. MATHIVHA: MABALANGANYE

In Act 1, Scene 1 commences with a discourse in which conversations are built up by illocutionary level speech acts where interactions have intentions since statements and phrasal questions consists of force of request denoting annoyance by the behaviour or a life style, pressure for performing an anticipated activity and persuasion. In communication, illocutionary of speech acts dictates intentions of the message source emanating from the context and the setting of the targets. The current speech acts are woven around a cultural setting in which the relationships formed generate social interactions among a group of traditional Vhavenḡa speakers. Seeking compliance in this situation follows institutional settings of the life and powers of the Chief in relation with his subordinates in their order of seniority. Therefore, messages and topic structures in conversations are communicated following context patterns, roles, social perceptions and anticipated responses from fellow communicators in pursuit of a particular goal.

In the first conversational turn Tshikota utters: “*Hee Makheila, naa madekwe no swika hani muḡani?*” (Makheila, how did you arrive home last night?). The message communicated through this opening line of the conversation reveals a **gain assistance** goal, since Tshikota wishes to obtain information from Makheila, as the goal that can be achieved by this interaction. It is a communicative situation in which Makheila manipulates his understanding and interpretation of the question to produce a goal relevant response. A compliance process that put on a view that Tshikota achieved his communicative goal during the first conversational turn. Within the same turn, Makhela introduces an internal interaction goal in the phrase: “*Vho-Thovhele ngevha vho swika.*” (The Chief has arrived) referring to Chief Sengeza. This is a **give advice** hint that requests modification of behaviour to the message targets as the Chief’s arrival is considered significant to them.

The second turn is opened by Kululu whose question carries a **give advice** goal in that Makheila’s behaviour of always staying in the Chief’s kraal/courtyard drinking beer has been considered as unacceptable. He deliberately reprimands him (in the presence of the Chief) that the after effects of beer will distress him the whole day as he would carry out his daily activities like others. Kululu’s utterance may also be interpreted as **giving advice** to the Chief because he is not assigning duties to Makheila who enjoys staying comfortably having more time for fun while others are

being sent to and fro. Makheila's arguments in accepting Kululu's assertions is interrupted by Tshikota's request **giving advice** that the Chief has arrived and they should all comply in **sharing activity** by bowing and praising the Chief.

Sengeza's turn carries multiple of **gain assistance** goals by asking why they are arguing against each other, in attempting to achieve an **enforce rights and obligations** as his directive sends Kululu to Tshikhwani in compliance to Makheila's complaint and to extend the same goal to Tshikhwani people. Tshikota supports compliance to the Chief's requests and praise the Chief's interpretation and adherence to Makheila's observation and advice about Kululu. That excites Makheila who declares **share of activity** goal by staying and enjoying at the courtyard with third party participants. Sengeza sends a harsher **enforce rights and obligations** request that shows seriousness of the activities he assigned to Kululu. The emotional stance of the message in Sengeza's final turn infer his rank and powerful status in giving orders to his subordinates. Finally the scene closes with Kululu declaring his compliance to the orders while Sengeza continues conversing with Tshikota to **share activity** in visiting the hills while Makheila accepts a given order **enforcing an obligation** to go to Mashamba. The Chief as the source of most compliance-seeking messages accomplished his goals since his subordinates complied with his requests in this episodic unit.

Scene 2 (p.2) supports the notion that communication is goal-directed as exhibited in conversations brought to light by the discourse in this text, since what prevails as a normal communicative in everyday kind of interactive situation is highly proliferated with messages unconsciously produced in activation of goals. In the scene, the goal in the second adjacency pair of the conversational turn, Gunuñunu's two consecutive information seeking questions are goal orientated. He seeks to **gain assistance** with regard to the cattle's whereabouts which Nematandani responds as a requirement for the target of the message. The participants in the conversation support the notion that communication is an offered routinely solution to problems engendered in societies (Tracy, 2001:725). Gunuñunu's problem and concern about the cattle that are lost and their possibility of causing trouble for him as they may destroy other people's mealiefields especially Vho-Mabalanganye, in particular, are refuted and avoided by Nematandani who **gives advice** that they **share activity** in leaving the matter and observe. Gunuñunu accepts the idea by leaving the topic, but tries to **gain assistance** on how Vho-Nyabele's beer tastes. In compliance to the request,

Nematandani extends the **gain assistance** goal to Nyabele. It is important to note that Vho-Nyabele as uttered by Gunuṇunu is a significant linguistic feature of cultural consideration. Culturally, males are expected to use the title (Vho-) when addressing wives of other males. The aspects that misses when addressing their own wives (p.3). The concluding part continues with Nematandani seeking to **gain assistance** for information from Manukhe who in compliance to the request ends up attaining a **gain assistance** on where Vho-Nyabele is heading. Nematandani asks Manukhe to **share activity** in leaving the area, yet still comes up with a goal **enforce rights and obligation** by requesting him to pass by Vho-Munaka's residence where they will meet at Vho-Mushanzhoni's yard.

In Scene 3, Manukhe's speech acts consists of pre-request with multiple goals to achieve starting in the intention to **obtain permission** to enter Munaka's homestead. After being granted permission, he attempts **gaining assistance** in seeking information about Vho-Muswadzi's whereabouts and then seeking to **gain assistance** in the form of food as a primary goal and personal resource goal as a secondary goal (culturally, this goal serves as an introductory formality during greetings requests). Within the same turn he strategically proceeds complementing Munaka by praising her for the tidiness of surfaces as her abilities and achievements to gain compliance. Munaka's response indicates resistance also with a **gain assistance** question as she asks "*He! Ri tshi lani Mulovhedzi, ri vhadzia-u-silinga?*" (What do we eat Mulovhedzi, as we are witches?). She attributes her resistance to witchcraft which is an obstacle for her unwillingness to comply, but in her statements that follow, she attempts to justify her inability to comply since the obstacle for her non-compliance is beyond her control. Manukhe's persistence on getting something to eat compels her in choosing to **give him advice** to join the others (p.4) as she believes they are drinking at Vho-Nyabele's house.

As he leaves, he sees Kumedzani and seeks to **obtain permission** to follow him. He agrees and proposes getting in together - a **share activity** goal dictated in the request is then achieved. During the same cause of events Manukhe and Kumedzani start engaging in an unacceptable behaviour producing unpleasant messages to each other (quarrelling with words), but later reconciled. Tshimbiluni enters the conversation by **giving them advice** for their behaviour questioning their way of greeting and reprimanding them that it is not acceptable. Kumedzani suggests changing the

topic and request to **obtain permission** to enter. After adhering to all cultural protocol for gaining entrance to the royal homesteads, permission is granted, consequently the goal is accomplished.

Scene 4 is composed of conversational turns with compliance-seeking messages constituting borderline influence attempts. In most interactions the message choice, the participants exchange roles of source and target as they cooperate and comply with requests made. Linguistic strategies used for messages production during interactions focus on cultural variations in choosing influence messages for the goals to be achieved. In the first adjacency pair Gunununu's request on why Manukhe arrived so early is a **gain assistance** goal in terms of information adding another **gain assistance** goal asking for material resource (snuff) within the same turn. Manukhe complies in providing the required information and still add that an **enforce rights and obligation** goal has been requested from the Chief's courtyard Tshigovha. The interactions on (p.6) reveal typical personal and cultural-societal relationships that exist in the setting where message choices are aimed at **gain assistance**. Since in communication compliance-gaining determine how relations are created, sustained or de-escalated, and participants in this episodic unit raise issues relating to Mabalanganye. Various persuasive strategies such as praises, concerns and warnings are used in the production of influence messages to **change orientation** of others especially their attitude towards Mabalanganye. This indicates the social nature of societies as they use various approaches in facilitating communication for achievement of their intended and sometimes unintended influence goals during interactions. In the process of bad-mouthing, Mushanzhoni turns around (p.7) emphasising that what is being discussed about Mabalanganye is unacceptable, therefore the remarks made are likely to be punishable or bear undesirable consequences. Her message carries a **give advice** goal since Nwasundani agrees and leads into changes in message choices and goal formations from all other participants.

The messages exchanged between men and women complementing (p.7) Vho-Nwasundani's choice of beautiful and tidy young ladies is an attempt to gain compliance from everyone who is supposed to support the royal house preparations for the royal visitors from surrounding villages. The compliments fulfil a **change of orientation** goal. On the same note Mushanzhoni utters words of caution that **give advice** to everyone alerting them to possible consequences of their actions or behaviour. Nematandani summons Vho-Munaka who is called by Vho-Muswadzi. As she complies, further praises are interrupted by Gunununu's request seeking information about

Mphoshomali's arrival - a **gain assistance** goal. Nwasundani confirms the arrival and suddenly **give advice** that Nemaṭandani and Vho- Gunuṇunu refrain from worrying about the missing cattle as that will be taken care of by the boys. She introduces Vho-Tshimbiluni who seeks to **obtain permission** for Kululu's appearance in the scene. The conversation (p.9) is proliferated with **gain assistance** (information and snuff as material resource) and **obtain permission** where compliance is gained.

On page 10 Kululu engages in pre-conversational planning by singing praises to Nwasundani throwing messages that complement her behaviour and that of her lady messengers to the royal courtyard as a persuasive linguistic strategy with an intent to influence compliance when putting requests from the Chief. Nwasundani is motivated to send the ladies to the courtyard the following Friday to service the visiting Chiefs and she will also go if she sees the possibility - an **enforce rights and obligations** goal. Kululu increases his identity and conversational management goals by employing pro-social appeals (through praises) which is an effective strategy which is fundamental in the production of compliance-gaining messages to facilitate goal attainment which satisfies the GPA model planning stages. The message put forward by Kululu comprises of a request for minor action and then implicitly make a bigger request which is a face-in-the-door strategy in persuasion. The message in the speech act: "*... hu pfi Vho-Nwasundani arali vha zwi kona vha swike nga muṇe*". (...it is said that Vho-Nwasundani if she may be able to, must come). The message source does not hint the directive explicitly instead Kululu uses a pessimistic linguistic strategy expressing doubt of compliance and Vho-Nwasundani as the target of the influence message is encouraged to perform activities that she did not plan. She responds in affirmation accepting the source's definition of the situation, therefore confirming that she has realised the need for action to be performed and would **share activity** with her team in extending compliance obligations to the request.

The interactions in Scene 5 (pp.11-12) comprise of compliance-gaining messages whereby the sources ask for favours, offer advice and mostly propose joint activities or negotiate obligation manipulating a wide range of topics. The messages produced for seeking compliance vary in influence goals when Tshikota **gives advice** to Nwafunyufunyu through Sengeza on the choice of the girl to service the royal house. Sengeza immediately summons Nwafunyufunyu to come - an **enforce obligation** goal and as a formality when she arrives she seeks to **obtain permission** to

enter through Mbalanganyi. Sengeza explains that the reason for calling her is that she should make preparations for the coming visitors. Within the GPA model, the impersonalised (implicit use of the subject) instruction contains **gain assistance** and **enforce rights and obligation** influence goals. Nwafunyufunyu's response indicates that indeed the Chief's request warrant compliance negotiating her wish to **gain assistance** from Mbalanganyi. More conversations are carried in this episodic unit mostly with compliance-gaining messages within the social influence scope in which **gain assistance**, **change orientation**, and **give advice** goals from older women of the royal house on how the ladies should operate in the presence of the visitors. On page 16 Sengeza challenges Nwafunyufunyu provoking and stimulating into compliance stating his motives in overstaying at Nwasundani's residence. Nwasundani's behaviour is indicated as meeting the requirements for attracting males to Tshikhwani - a message articulated with a **give advice** tone to Nwafunyufunyu.

Tshikota continues engaging in a conversation with the girls from Tshikhwani politely complementing them, tries to attain a **gain assistance** goal in terms of the contents of parcels and gifts from Tshikhwani. In their rejection for compliance to his request, they highlight that their role is that of being messengers and therefore in their belief, they were just sent to deliver the goods to the royal house. The obstacle supporting their refusal, is lack of knowledge about the contents as they were not there when the items were packed, in addition, because of cultural taboos, they are unable to open the containers. Their conversational turn is concluded by seeking to **obtain permission** to leave before dark. Tshikota's reply denotes compliance although he anticipates non-compliance from Sengeza who possesses the final authority over their release. Sengeza arrives back to the scene seeking assistance with regards to his delay and his obligations in taking care of the people which Tshikota confirms in attempt to **gain assistance** in terms of material resources (food). Sengeza gives an order for food to be served as **enforce rights and obligation** goal followed by compliance-gaining message of **sharing activity** in eating and **obtain permission** goal for the girls from Tshikota. Permission is granted with a directive in an attempt to **enforce rights and obligations** extended to their mother (a third party) by Sengeza, while simultaneously hinting to Tshikota that he serves beer which is a **gain assistance** goal.

On page 9, Mabalanganye attempts to implicitly stop Tshikota from his behaviour of throwing unreasonable remarks about him with the goal of **giving him advice**. He continues in **gaining**

**assistance** (asking for more drink) from Makheila. This action irritates Kululu who **advises** that Makheila should refrain from serving Mabalanganye only. Participants in this conversation take turns in **giving each other advice and sharing activity** as goals they wish to achieve with the messages they produced during their interactions.

When Nwafunyufunyu claims to take the young girls halfway, she out rightly manipulates them using her communal status by creating an altruistic opportunity with an influence purpose in Scene 5 (p.20). The linguistic actions' judgements that shape her communicative mechanism expressed by the leading address "*Vhananga*" (My children) do not necessarily display politeness only, but appeal to the hearer. Consequently, they reconcile her influence attempts and soften their hearts as her targets were willing to comply with her anticipated requests. Her utterance: "*Zwino vhananga...*" (Now my children...) begins a sequence of requests to the other parties with the **gain assistance** primary goal. By virtue of her position in this community, she employs conversation management secondary goals as evidenced in her application of the cognitive editing standards in her choice of statements to both the girls as her targets at home with ease. The message during this interaction is chosen with caution of treating her relationship positively to yield positive influence outcomes which is an important feature in the GPA model.

During the same turn, Mushaisano raises an obstacle that may hinder compliance to the given tasks, but Nwafunyufunyu persists alter casting by pointing out that she would not want to be ashamed by non-performance on the day of the visitors. During her second conversational adjacency pair turn, she continues requesting Mushaisano to provide information about Kululu's activities in Tshikhwani - a **gain assistance** goal before bidding farewell to them. On her return, Sengeza utters statements loaded with explicit messages and logical arguments about the approach of the first batch of visitors to increase the potential for their success gaining compliance from Tshikhwani's folks in achieving the desired goals. His suggestion for a messenger to be sent to Tshikhwani is supported by Nwafunyufunyu who **gives advice** that Kululu as a regular messenger should be sent than a different messenger. Sengeza requests Kululu to go to Tshikhwani with a high in explicit instruction that carries an **enforce rights and obligations** goal to Nwasundani (a third party). Mabalanganye is irritated by Sengeza's actions and resists to comply when Kululu asks for a bicycle pump. In his arguments he attempts to **change orientation** of Sengeza's attitude towards Kululu. Sengeza resists compliance as he thwarts Mabalanye's ideas in the high in



dominance message he produced to indicate the powerful position he occupies saying: “*Zwe nda amba ndo amba...*” (I said enough...). Verbal and possible inferred nonverbal elements he chooses in uttering his statements display that in his position, his message structure in trying to achieve his primary goal, may not be limited by constraints determined by secondary goals. The message in the same turn where Sengeza gives the instruction carrying pressure to the targets become stronger and harsher as he persists that his message be complied with immediate effect. Again when Kululu wishes to **gain assistance** asking Mabalanganye to pass him his hat, he blatantly refuses indicating his dissatisfaction in Kululu assignment, but later passes it to him. In the same turn, Mabalanganye provide messages that **give advices and enforce rights and obligation** to Kululu who sees it as jealousy and decides to ignore and leave. The scene concludes with all actors agreeing in **share activity** goal and compliance petty errands of the royal house setting.

In Act 2, Scene 1 (pp.25-26), Gunuñunu wishes to verify from Nematandani on the day that all women are requested to assemble at the royal courtyard. His message serves an influence primary goal **gain assistance** with regard to information which Nematandani offers reasons for their compliance on the basis of his knowledge schemas and observation of their activities. To confirm Nwasundani’s compliance to Sengeza’s request, Kumedzani instructs Gunuñunu to check on what is happening at Nwasundani house. **Enforce rights and obligations** goal is achieved in serving the previous requests by Sengedza where sources of current hints for **gain assistance** and **obtain permission** goals with compliance thereto facilitates continuity of persuasive communication strategies within various royal settings. On page 27, the conversation is comprised of messages produced with a variety of polite tones mostly revealing familial relational closeness according to different recognised statuses among Tshikhwani residents. Nwasundani hints to Mushaanzhoni as an attempt to **enforce rights and obligation** that she calls all other young ladies. With minimal imposition, she also requests Kululu to wait for them with the reason that they will no longer need someone to accompany them. The message may be interpreted as uttered with two unintentional goals entailed - **give advice** and **gain assistance** in: “*Ndi khwine Vho-Kululu vha sa vha sie vha mbo di tuwa navho vha si tsha do toda mufhelekedzi*”. (It is better that Vho-Kululu does not leave them, he should go with them so that they need not want someone to accompany them).

Kululu refuses Nwasundani’s request with the reason that he was instructed to be at home (royal house) before sunset and insist to leave if they are not ready. Nwasundani persists motivating



Kululu to comply providing arguments in that he is the one who will account for the ladies' non-compliance. Munaka interferes **giving** Nwasundani **advice** that she needs not bother herself about Kululu and turns to him and reprimands him to stop his unacceptable behaviour (bothering Nwasundani about leaving them behind) - a **give advice** goal that Muthude confirms stressing that they leave with him - a **share activity** goal. The ladies take turns in challenging his ideas of leaving without them. Their messages carry their judgements on what he will be losing in not complying with their demands. The intentions of challenges, motivations and reasons advanced display a **change in orientation** goal as Kululu shows compliance (p.28) when uttering:

*“Ndo kundwa ndo fashea, nga vha tsvhanyeha, uri ndi swike hu tshe swathana ndi sa do valelwa thavhani, vhunga vha tshi zwi divha i milayo yashu ya Venda uri vandani a hu dzheni arali khuhu dza vhuya dza lala.”* (I am trapped, let them hurry up so that I could arrive before dark at the royal courtyard, as you know that in our Venda customs one is not allowed to enter the courtyard after the chicken have slept).

Nwasundani finally with a high in dominance tone instructs them with an attempt to **give advice** and **enforce rights and obligations** goals. Their departure with Kululu (pp.29-32) leaves Nwasundani with serious concerns about the conversations she heard, especially the way the ladies were addressing Kululu about their anticipated activities with him in Tshigovha. Her request for information from Mushaisano confirms her concerns - a **gain assistance** goal is achieved in this instance.

In “*Mabalanganye*” as a text, discourses comprise of messages exchanges during influence interactions reflect some features of strategic communication in a dominion of collectivist culture where people share a common language that is peculiar to themselves within a specific period in their history and setting. It becomes evident in the scenes that follow that influence interactions contain messages reflecting interdependent self-construal where each member understands and enjoy conforming to requests that benefit that group and would comply to requests in respect to motivations that leads to satisfaction of their needs to maintain the status quo. Messages produced in Scene 11 (p.32) commence with Tshikota suggesting that everyone (including himself) move homewards because groups of people are approaching/entering and if they do not do so they (visitors) will starve. Mabalanganye's request have a **share activity** goal. Its achievement is determined by the targets of the message understanding that their compliance benefit other people

as Mabalanganye states. Sengeza refutes Mabalanganye's assertion and motivation stating that it might be that he (Mabalanganye) is thirsty asking whether he wants to quench his thirst. Sengeza achieves the **gain assistance** goal when Tshikota argues that it is not the reason that he is thirsty as Makheila is following them. Consequently, Sengeza responds in compliance to Tshikota's initial request in the first adjacency pair of the conversation. Multiple goals of **gain assistance** (information and snuff), **enforce rights and obligation** (instructions on what to be done) and **share activity** are achieved from compliance-gaining messages on page 33.

Influence interactions on pages 34-35 comprise complex conversational choice of messages by both sources and targets since they contain conflicting demands and opinions. In persuading his subordinates to comply with his basic request (preparation for the visitors and all activities entailed), Sengeza is overjoyed by the young ladies Mushaanzhoni, Munaka and Muthude's arrival and in a permissive way (a linguistic strategy) expresses that they stay in nearer huts implicitly trying to achieve an **enforce rights and obligations** goal. Nwafunyufunyu responds with a low tone of subject control specifying that there is no need for the action as they came with other young ladies who are accommodated within her vicinity. Sengeza's complement on Nwafunyufunyu's good behaviour is followed by a more forceful request serving to accomplish a **change in orientation** goal when he says:

*"A ni vhoni, no ita zwone Mundalamo. Zwino havha vhathu vha dzula fhano, vha tonda fhano u swika ndi tshi ri vha tuwe arali nde ri vha dzule, a vha tuwi".* (You see, you did well Mundalamo. Now these people will stay here, and serve here until I order them to go and if I order them to stay, they will not leave).

The statements uttered confirm the notion in persuasion that directive requests and commands are speech acts designed for the hearer to perform an action he/she would not perform (Searle, 1976). Sengeza as the source of request with the conscious vital goal to be achieved by everyone, persists on compliance-gaining by addressing the targets' (both Nwafunyufunyu and the young ladies) ability to perform extending the goal to include **enforce rights and obligations** in a bald and least polite manner. Sengeza's message arouses Nwafunyufunyu's resistance in the form of reputational pre-emption as her response raises an objection to him by offering a message content that protects and defends her attitude towards the raised issue. She answers:

*“Nwasundani ene u do ita hani vhafuwi, a nga si takale arali havha vha siho”.* (How will Nwasundani operate Chief, she won’t be happy if these ladies are not present).

The resistance to compliance message plan and action is low in dominance as it addresses multiple obstacles (protecting both Nwafunyufunyu and Nwasundani’s own positions and reputation and the young ladies from Sengeza) with a polite tone of subordination to save face.

In the discourse, the message in Sengeza’s response becomes harsher and derogatory providing high in dominance arguments ranging from **give advice** to **enforce rights and obligation** goals. The language in Sengeza’s message prompts Munaka to show resistance by producing the message of striving to restore her freedom expressing a request to be released - an **obtain permission** goal. Her message aggravates Sengeza’s anger and he applies coercive strategies uttering: *“A hu na a humaho, zwe nda amba ndo amba.”* (There is no-one going back, I said so). Thus the message contains explicit statements of desired actions by the targets carrying an **enforce rights and obligation** goal. From the cognitive reaction to the message, Mushanzhoni’s response rescues the situation as she indicates change of attitude in subsiding the anger of the message source by indicating willingness to comply. Nwafunyufunyu supports compliance to Sengeza’s requests by indicating sequences of directives to the young women as her messages lead to accomplishing of **share activity** goals. She requests Makheila with a **gain assistance** goal as she sends him to Nwasundani’s residence. On the other hand, Sengeza shows satisfaction that he achieved the current goal(s).

Scene 3 confirms Makheila’s compliance after which Nwafunyufunyu **gives him advice** to go and sleep as they will meet the following day. Compliance-gaining messages in Scene 4 (p.37) become complex as the episodes carry the conflicts among the members of this community. Individuals in these episodes are engaged in high risk activities that affect goals to be achieved. Influence interactions between Nwafunyufunyu and Nwasundani consists of hints and statements relating to personal information seeking in persuing **gain assistance** goals as they comply to each other’s requests. Their arguments indicate reluctance and resistance to Sengeza’s requests and instructions on keeping the young ladies in his courtyard and decide on gaining their freedom through Mabalanganye’s assistance in getting rid of Sengeza - a **share activity** goal that they wish to achieve. In message production for goal pursuit, the source needs to have a specific type of

knowledge about a means to accomplish the social goals. In the first place, Nwafunyufunyu's message contains charming expressions denoting her target's position and status in the royal household, explicit activities that Mabalanganye should perform including how he would benefit from executing such actions. In the interaction, they strive to generate manipulative and deceptive plans woven in their influence message content produced to change his attitude luring him to assist them in killing Sengeza. The messages carry a **change orientation** goal which they would like to achieve by setting and convincing him to be willing to perform the desired action. Mabalanganye's resistance to the request as he specifies his lack of ability to perform what he is asked to do and his fear for the consequences that may follow as the obstacles. His attempts are diluted by his persuaders who give him explicit directives and hints encouraging him by stating how he would benefit from the exercise. As arguments on his expectancy value is strengthened (benefits promised) and his attitude in their messages escalate, that effects persuasion. Consequently, Mabalanganye softens as his resistance strategy lacks the ability to perform changes to the action that may be put later. Later Nwasundani's messages of insistence (p.39) and assurance for support leads Mabalanganye to utter these words:

*“Ndi kha ɔi ya ha Vho-Gandamipfa, ri ɔo vhuya ri tshi fhedza zwo fanelaho. Ndi vhona uri zwine vha amba zwi a tea.”* (I am going to Gandamipfa we shall conclude what is expected when I come back. I believe that what you say is possible).

From the above statement, it is clear that Mabalanganye is now ready to comply as his personal judgement of the situation matches with those of his persuaders especially as he is ready to **share activity** in killing Sengeza, ascends the throne and marry the ladies.

In Act 3, Scene 1, compliance-gaining messages are composed of the character's utterances produced within the context and structured following the preceding acts practices understood in the royal set up of Sengeza royal household. Goals that the characters wish to achieve are tied to the current activities of preparing for the royal visits that are taking place. Therefore, goals in the compliance-gaining messages in the scene range from **gain assistance** especially for information, give advice and share activity the acquaintances of the same social structure, e.g. on (p.41) appears the following:

**Gunuñunu:** *Vho-Nematandani ngezwi ri tshi tou diana tshifhingoni? A ri mbo di bva nga vha vhidze Kumedzani ri tshimbile.* (Vho-Nematandani why do we meet at the entrance? Let's go and call Kumedzani so that we go).

**Nematandani:** *Vho-Nwasundani ri a vha sia a ri nga do vha vhulaisa u tshimbila vho vhuya vha sa koni u gidima?* (Do we leave Vho-Nwasundani, won't she suffer in following us as she won't be able to run?)

The messages produced above confirm the motivation for seeking compliance unintentionally achieving primary goals explaining further what the conversation is about and why it is taking place. The use of clausal question indicates how people apply linguistic means and vary the levels of politeness to accomplish their goals in communication. The primary goals change orientation, change relationship and share activity as already established in the previous scene. Scene 2 introduces the secondary goals which within the GPA model scope, explains planning and action processes. It is already alluded that during interpersonal influence, multiple goals evolve with interactions. Compliance-gaining messages in this conversational episodic unit consist of influence attempts formed within the goal structure relationship. Hence interactions between Nwasundani, Nwafunyufunyu and Mabalanganye show shared messages of reciprocity by entering into agreement and promises of favours that will be fulfilled in the near future. Progression of **gain assistance** and **give advice** goals is observed when Nwasundani (p.42) utters: “*A si khwine ndi tshi ya hone...*” (Is it not better that I go there...) which is a request in a question form as a linguistic strategy for variation of politeness to gain compliance. Nwafunyufunyu responds: “*Ni tshi itelani, na ralo zwi do sumbedza uri nne ndo ni vhudza zwo zwiwaho...*” (Why would you do that, if you do that it will show that I told you about what was articulated by the Chief...) is a resistance strategy displaying that their communication content consists of compliance-seeking and compliance-resistance plans and actions flowing along the four dimensions, namely explicitness, dominance, argument and source control in their exchange of messages.

As Mabalanganye enters the scene, the issues interacted upon become broad making the goal structure becoming complex. As the **change orientation and change relationship** towards Sengeza continues, Nwasundani employs secondary relationship management goals displaying the social values and personal relationships between Mabalanganye and herself in trying to improve their pre-existing relations as she utters: “*Aa! muendeulu lo no swika likhotho la mashango, e! zwi mini?*” (Greetings! The great one has arrived, yes! What can you say?). The interpersonal interaction consisting of praises produced in Nwasundani's message ends with a **gain assistance**

primary goal enhancing personal gratification also employing the secondary arousal management goal in striving to maintain preferred affective states. The message propels Mabalanganye to respond with excitement showing his sources that he has complied with their request and the primary goal **gain assistance** is achieved. As the conversation continues, in furthering their plans more goals emerge for instance when Nwasundani tries to **gain assistance** in: “*No vhuya nawo Mabalanganye?*” (Did you bring it Mabalanganye?). Nwafunyufunyu **gives advice**: “*Na ima Mukandangawe ra pfa ...*”. (Would you please wait Mukandangawe so that we hear...). Mabalanganye articulates a **give advice** goal accompanied with **enforce rights and obligations** goal to the two ladies as in pursuing their main primary goal successfully, in their approach achievement should be attained without errors since their failure will lead to undesirable consequences (death).

On page 44 the influence episode concludes when Nwasundani produces a series of messages toned to bargain and negotiate a deal as a strategy that encourages Mabalanganye to comply. The order of the arguments and the nature of explicit in statements contained in her message affect persuasion as they are aimed at increasing his willingness to comply. Nwasundani’s message content goes like this:

*“Ndo ni kumedza Mushanzhoni. Fhedzi no no vuledza tshothe. Ni itali phambo i a imba mutsho, nne ndi ri hu imba mukukulume? Ni songo ponyokisa ni tou zwinzwiedza zwavhuḍi nga maipfi hu tshe ho takalwa”.* (I handover Mushanzhoni to you. But when you have completed your task. A hen never crows to mark the dawn, I say it is a cock that sings. Don’t let him free, kill him calmly when everyone is still happy).

Nwasundani displays her communicative skill in that her involvement and confidence in the message carry promises which are tactics to lure Mabalanganye in furthering her goals. Scene 3 conversations among the characters confirm the notion that goals are achieved through engaging in influence interactions, but mashed with that sometimes the goal of the message source might be to initiate a conversation, as observable from Gunuñunu’s introductory message.

**Gunuñunu:** *Ndaa! Ro bubela u la zwa fhana namusi. Naa kholomo khulu yo no swika?* (Greeting! We came early to eat food from here today. Has the great cow (Nwasundani) arrived already?)

In the above situation Gunununu's request for information from Nwasundani might be interpreted as a **gain assistance** goal. It becomes clear from her response that although she is addressing the question, by inference, the interaction is more of a cognitive domain. In the scene the words and phrases used in message production consists of **gain assistance, share activity and give advice** goals. The young ladies complain about how they are treated in the royal house aggravates Nwasundani and Nwafunyufunyu's anger. She utters: "*Ni nga dzi fhedza hani nwananga, arali na sa ri thusa ...*" (How can you stop it my child, if you don't help us...).

They apply super-strategies of politeness and praises showing how the two ladies will benefit by providing arguments that support actions to motivate the young ladies to take part in assisting Mabalanganye to poison Sengeza. Each lady agrees to take the role designated to her for the success of the main primary goals: **change orientation and change relationship** (escalating their relationship with Mabalanganye while de-escalating their relationship with Sengeza) in the process. In their messages Nwasundani and Nwafunyufunyu try to constrain possible obstacles mentioned by their targets and persist seeking compliance until they show willingness and ability to assist.

The interactional goals in compliance-gaining messages from Scene 4 interpersonal influence episode are tacit. The conversation between characters consists of fleeting messages for compliance-gaining carrying positive affect by expressing positive emotions and appeals to the targets mostly in procedural sequences followed in the royal courtyard. A variety of goals are achieved by the sources through application of planning strategies for promotion of tasks to be completed. In promoting values to the goals to be accomplished for compliance by the target. Sengeza as the main source of multiple implicit primary goals identifies more positive qualities to the tasks he assigns to the targets in order to constrain resistance from his targets. The targets are willing to comply supporting achievement of the goals as they find them important, meaningful, rewarding and enjoyable.

The primary goals achieved in this scene are **obtain permission** for third party (pp.47-50), **gain assistance, enforce rights and obligation, share activity and give advice**. It is in this scene where Sengeza is finally poisoned indicating Mabalanganye's compliance to Nwasundani and



Ŋwafunyufunyu's current goal. The messages produced prompt a series of recurring goals in the whole conversation as in:

**Muṭanuni:** *Ndi khou swikisa uri Vho-Tshikota vha fhano na uri Vho-Mabalanganye vha ri vha murahu (u a luvha a takuwa).* (I am informing you that Vho-Tshikota is here and that Vho-Mabalanganye is on his way (she greets and leaves).

**Sengeza:** *Madele ndi enea ... Ŋwafunyufunyu iyani u ṭanganedza vhaeni, Tshikota iyani Tshikhwani, nga vha ye vha ni thuse vhone a si vhaeni ṇamusi.* (It is good to hear that ... Ŋwafunyufunyu go and welcome the visitors, Tshikota go to Tshikhwani, so that they help you as they are not visitors today).

The goal of Ŋwafunyufunyu in Scene 5 episodic unit is to initiate a conversation expressing her satisfaction on how Mabalanganye successfully complied with their request and assisted them in achieving their main goal. Ŋwasundani's response adds the praises to Mabalanganye, but suddenly **gives** Ŋwafunyufunyu **advice** cautioning her to keep quiet as Munaka is coming, turning to Munaka with a question to **gain assistance** on why she is coming to them. Munaka raises a concern that all is not right at Sengeza's residence and wishes to **gain assistance** on whether what was planned succeeded which Ŋwasundani denies. Mabalanganye advises that they separate so that they are not found at the same place. The plans and actions of sources and targets in their conversation revolve around primary goals of **gain assistance, give advice, enforce rights and obligations and share activity**. The goals are achieved as compliance to requests is observable from both sources and targets as they interchangeably (sometimes changing roles) share and modify their messages through feedback and adjustments during the interactions.

In the first adjacency pair in Scene 6 conversations, Sengeza's requests reveal how persons produce messages in servicing multiple social goals in interpersonal communication (Green & Lindsay, 1989:120). His requests indicate how needs are motivators for any interaction for goal attainment in communication reflected in the following requests:

**Sengeza:** *Ŋwafunyufunyu, uvhu vhueni ri mini ngaho, a vhu vhonwi? (Ŋwafunyufunyu u a takuwa a yo dzhia halwa). Tshikota ni sa tevheli, hafhu Vhailafuri ni ḡi dinwa nga tshikangaḡela...* (Ŋwafunyufunyu, what do you say about the visitors, can't you see them? (Ŋwafunyufunyu stands up and go to fetch the beer). Tshikota why are you not following, Vhailafuri you are bothered by delays...).



The linguistic strategy Sengeza uses in his first indirect question “*ri mini ngaho*,” (what do we say about it) displays that Sengeza is attentive of the situation and circumstances he is in, therefore he would like to gain compliance by highlighting the appropriateness of their behaviour to the situation. He articulates a question aiming accomplishing a **share activity** goal rolled in a **gain assistance** goal. The concluding **give advice** goal is low in dominance impersonalised hint “*a vhu vhonwi?*” (can’t be seen?), the speech act is a directive where the tone of the message turns into an **enforce rights and obligation** goal with minimal imposition. This is evidence by Nwafunyufunyu’s reaction (she goes away to fetch beer) to Sengeza’s message that subtly proposed what he wanted to see happening as he implicitly articulates a need for accomplishment of an activity. Tied with the instruction (question) to Tshikota, Sengeza tries to achieve his goal requesting compliance by providing a low in argument statement by showing that the visitor’s welfare are at stake, therefore Tshikota should comply - an **enforce rights and obligation** goal. On pages 53-60 most compliance-gaining messages consists of directives from Sengeza as he (a) concludes catering the visiting chiefs, (b) investigates how it came that he is poisoned and attacks the perpetrators. The primary goals achieved in the scene are **give advice, gain assistance, obtain permission, share activity and enforce rights and obligations**. When Sengeza coordinates activities around the royal household he articulates messages plans that are predicted by the goals he wishes to achieve. He achieves these goals by asking favours and proposing joint activities giving directives that influence the headmen, the traditional healer and the ladies to comply or extend compliance through other members involved in attainment of the goal anticipated. These **messages** are produced mostly for compliance-gaining in activities the target would not perform.

In Act 4, Scene 1, Nwafunyufunyu initiates a conversation in which the message produced recommends how early Mabalanganye should arrive - a **give advice** goal - and therefore requires conformity. Mabalanganye’s response indicates his understanding and commitment to the message since he promises to comply. Mabalanganye immediately starts reflecting on how successful they were in achieving their goal (that of poisoning Sengeza), but since their mission failed in that Sengeza has recovered, he walks contemplating and planning on the type of interactions and arguments that will support his previous actions to Nwasundani and later with Sengeza and others. At Tshikhwani, his greeting is complemented with a usual question seeking information on the occasion which is a **gain assistance** goal. Instead of addressing the request, Maseli ignores but

requests him to get nearer- an **enforce rights and obligations** goal followed by a **gain assistance** goal when he asks Mabalanganye why he is travelling so late at night. In his response, he complies although he violates a conversational maxim principle by providing insincere information and expresses his wish to pass quickly.

The opening statements in Scene 2 interactions between Nwasundani and Mushaisano consists of **gain assistance** messages between mother and child and in the process Nwasundani is irritated by Mushaisano's requests for more information. Gunuñunu enters and request that they **share activity** in moving to a separate place and share information as Nwasundani requests for information from him - a **gain assistance** goal until he **gives advice** that she relaxes and sleeps. Mabalanganye enters and Nwasundani set out requests for information with regards to what is happening in the royal house - **gain assistance** goal. He complies as he still believes that they are still on the track in achieving their goal and as promised, since Mushazhoni has been murdered, Nwasundani still has the power to allocate Munaka as his future wife. Mabalanganye's message displays how sources of messages would persist in achieving their goal irrespective of obstacles encountered. His message consists of a **share activity** goal and **change orientation** in terms of relations. Nwasundani stresses and praises him for his assistance in killing Sengeza with the belief that he will ascend the throne, but concludes by **enforce rights and obligation** goal in that Nwasundani is summoned to be present in Tshigovha the following day. Nwasundani closes with persuading statements or hints that carry both **gain assistance** and **give advice** goals which Mabalanganye should comply to where a **give advice** goal should be passed to Nwafunyufunyu (a third party). As a strategy that will make him comply she warns him by raising an alert of the possible negative consequences that will befall all of them. Mabalanganye accepts the advice as he leaves the scene.

In Scene 3, Nyakuzheka raises an issue in seeking information regarding Mushanzhoni's whereabouts. Maqilongwe responds by **giving her advice** that she shouldn't be lying since nothing bad is expected to befall Mushanzhoni. Kululu's arrival interrupts their complaints as Muthuadini advises them to keep quiet and they agree to comply by **sharing activity** in doing exactly what she advises. The goals sought in the conversations are mostly **gain assistance**. Kululu's request that he is sent to call Vho-Makhadzi to the royal courtyard raises a concern as Nyakuzheka responds in resistance to the request on her behalf. The resistance makes Kululu angry and produces harsher and ruder messages coupled with negative face followed by a directive (p.65)

when he utters: “*Kani-ha ni a ... Mmbidzeleni vhone*”. (Are you... Call her). The goal in that directive is an **enforce rights and obligations** which needs to be complied with by the targets. The message in Kululu’s reactions touches their emotions in that they feel humiliated since they claim that they were joking with him which shows that he misinterpreted their message.

When Nyamufuwi arrives, she is surprised to see Kululu, spells that something is not right and immediately requests Kululu to tell her why he has followed her - a **gain assistance** goal. He shows resistance to sharing the information with her in front of the ladies and suggests that they sit aside. Nyamufuwi’s insistence leads Kululu in divulging the royal secrets but tries to persuade her not to tell the children. She resists his request stating strongly that they should know what has happened and finally informs the children, yet she tries to accomplish a **give advice** goal by telling them not to cry before Sengeza’s death is confirmed. As they request to go with her, wishing to attain an **obtain permission** goal, she refuses, but all of them do not take her refusal insisting that they go and see what will then happen.

Scene 4 follows similar conversational patterns where the sources and the target of messages generated interchangeably change roles mostly in attempts to achieving a specific goal. The goal of the message produced in Tshikota’s initial request to Gandamipfa in the first conversational turn is for **gaining assistance** with regard to information on Sengeza’s health including whether Kululu informed everybody about assembling in the royal place. In compliance, he responds in affirmation. Sengeza enters the conversation summoning everyone into the house achieving an **enforce rights and obligation** goal and immediately seeking compliance from Gandamipfa who should announce the culprit(s). This is the **gain assistance** goal which Gandamipfa show willingness and ability to comply with, especially when supported by Sengeza’s immediate family members like Tshikota. Sengeza’s request becomes more explicit displaying his power and control over the proceedings. The goal he would achieve is an **enforce rights and obligation**, but Mabalanganye refutes the idea of complying to Sengeza’s directive on the basis that;

- he doesn’t understand what is it that needs to be done which means he as the target is challenging Sengeza’s message implying that it might be defective in that;
- everybody should be thankful that the Chief is alive, therefore what is suggested is unnecessary and further proposes that;

- the situation be celebrated.

His message displays the emotional reactions attached to his personal judgement to the former three's request in resistance to compliance in that Mabalanganye sees no need for the action proposed, in that manner no-one is obligated to comply. In avoidance to that he suggests celebration as the best route for handling the matter which Nwasundani supports.

From his motivation and emotional locus and stability Sengeza as the source of the message for divulging the information chooses to persist on accomplishing his goals - **gain assistance** in terms of information on who poisoned Gandamipfa. The message he selects to lay his request (p.67) becomes high in explicitness indicating also high dominance and ruder carrying threats for non-compliance strengthening his initial goal into an **enforce rights and obligations** in the utterance: "*Zwino hu amba n̄e Gumani-nga-n̄e,.. vhadzimu vha haṅu.*" (Now, I am the one who commands... your ancestors). In fear of his life, Gandamipfa complies by stating that as confirmed by the ancestors Mabalanganye is the one responsible for the actions that led to Sengeza's illness. In further resistance, Mabalanganye's reactive message points to Gandamipfa, since he was sent by Nwasundani and Nwafunyufunyu. The message is blunt since his intentions aim at achieving a **change relationship** goal between the source and the three individuals making himself looks good in Sendeza's face. The turns in conversations that follow in the scene continue in trying to accomplish one or another goal with the flow of interactions between the characters as the sources and targets cover the primary goals scope. After achieving his goal through Gandamipfa, Sengeza implement the threat he articulated following Gandamipfa's divulging of information and Mabalanganye's information leading to change of relationships. Sengeza throws the arrow at Mabalanganye while also instructing (p. 68) his other headmen to help him achieve his next goal. The act concludes in Scene 5 with messages that are produced to achieve multiple primary goals of **give advice, gain assistance, share activity and enforce rights and obligation** during the battle in Petamukanda and recollection of what occurred.

Messages in interactions for compliance-gaining purposes in Act 5 consist of conversational units comprising of speech acts that request for information - **gain assistance** goals accomplished in sequences following the royal family procedures, for example, on page 72 Nematandani's goal for engaging in the interaction with Gunununu is **gain assistance**. When he complies, Kululu enters

in the scene showing non-verbal cues interpreted and understood as meaning that something is not right, in turn Gunuṇunu's requests for information becomes his **gain assistance** goal observable in Kululu's response. Nematandani's suggestion: "*Maruḁa! Nga ri takuwe vhanna vha hashu ri mbo ḁi ya Tshigovha;*" (Maruḁa! Let us go to Tshigovha now) is a **share activity** goal to be accomplished by both the source and the targets. This is confirmed by Manukhe's message which is the motivation for urgent need for compliance. When Mushaisano lay her request of **gaining assistance** with regard to where they are going, and that if they are going to Tshigovha they should tell Nwasundani to come back. Gunuṇunu complies in that he agrees that he will come back with her.

In Tshigovha Sengedza's pessimistic request to Gandamipfa as the first speaker and source of the message in the first adjacency pair directly raise achievement of **enforce rights and obligations** goal enacted by Gandamipfa in compliance to an anticipated completed actions. Indeed, interactions in communication are initiated to accomplish social goals as Sengeza continues to request Gandamipfa to accompany him to the courtyard - a **share activity** goal in Scene 2. As they take seats in the courtyard, various requests are uttered with intentions to **obtain permission** for entrance which is performed following the cultural procedures where Sendeza grants permission sought in their order. But when Munaka raises her request to leave the royal homestead, Sengeza refuses stating that the action may be put for later since headmen from Tshikhwani would be arriving later in the day. Mamburu also makes a request to leave and he is greeted as he leaves. Sengeza then tries to find out from Kululu why people are crying and making noise - a **gain assistance** goal which Gandamipfa complies by rushing out to investigate out about the matter.

Under the circumstances in which most immediate members of the royal family lost their lives, Scene 3 depicts Sengeza making orders on the new arrangements and operations within the royal set-up. He uses the negative esteem strategy in his generation, selection and production of his messages where he shows high control and dominance in the situation. In trying to get compliance from his targets he aims at achieving multiple goals - **enforcing rights and obligations and change relationship** (p.75) by showing urgency of the actions to be taken constraining all possible obstacles that may be raised by the headmen from Tshikhwani. Fortunately, they accept the instructions agreeing to **share activity** and giving each other advices on how to perform the required actions. Gandamipfa is also requested to take care of the corpses carried back from

Petamukanda battle - a **gain assistance** goal which he complies, then he requests to **obtain permission** to leave which Sengeza grants.

In Scene 4 Matsheka minimise imposition in his message to Maḍilonge utilising a linguistic strategy in suggesting that they leave together - a **share activity** goal. In his strive to achieve his goal the message is produced with constraints to obstacles that may be raised by his target by advancing logical arguments to gain compliance by stating that; (i) because Sengeza's health has improved, and (ii) there is no-one to fear anymore as the vagrant has been killed.

Maḍilonge's response refutes the reasons provided in that her attributions differ from the source's personal judgements in that Sengeza's health has not improved consequently, she does not agree that they leave together. She changes the goal into **give advice** as she suggests Matsheka remains in Tshigovha when Nyamufuwi leaves with her. Gunununu facilitates accomplishment of **obtain permission** goal which Sengeza's grants. Sengeza produces messages requesting for information and instructing that Gandamipfa be called - a **gain assistance** goal.

During the conversation, Matsheka raises a concern about Gandamipfa's involvement in the royal affairs with the tone of **gain assistance** with regards to information relating to Gandamipfa. His message that follow raises an alarm to Sengeza on Gandamipfa's behaviour warning that if he does not act carefully, he won't live long - a wish to accomplish a **give advice** goal. While Sengeza accepts the caution adding his fear for Gandamipfa, Matsheka brings evidence for not trusting Gandamipfa anymore since it is alleged that Mabalanganye and Tshikota's ghosts stating that Gandamipfa claims to be the future Chief. The message infuriates Sengeza who immediately requests all men to the courtyard - an **enforce rights and obligation** goal to be accomplished.

The opening concern of the men in Scene 5 displays how communication functions as an enterprise among communities where targets are also constructors of meaning when generating, selecting and producing messages. The opening statement contains a linguistic strategy where the message is produced giving deference to its target(s). The interaction expresses how people seek compliance following their structural relationships. In the utterance:

*“Ri ɔo lindela ra zwi pfa, u ngafhi Sengeza? Ri ɔo omelela milomo nga ndala muthu e ri kha mushumo ngeno ro lindela.”* (We shall wait tirelessly, where is Sengeza? Our mouths are dry with hunger like we are at work while we are just waiting).

The negative affect compliance strategy in the message produced by the men where they express negative emotions and acting displeased is a **gain assistance** goal in terms of non-material; (a) information on Sengeza’s whereabouts and material resources, and (b) high likelihood of beer drinking during the meeting.

Makheila’s response addresses their concern indicating that Sengeza has arrived. Sengeza’s turn contains a series of question requests in verification of each concerned member’s participation and compliance to his previous request forming a **gain assistance** goal to achieve that. In turn Sengeza indicates that his ability to comply with their request, Gunununu and Gandamipfa’s presence is important. When Gandamipfa is requested to assist in providing the solution about the crisis the community is facing, he refuses indicating his perceived obstacles in the situation as he is not a soothsayer, therefore has no capacity to deal with problems that involve those who passed away. He creates a plausible excuse for not complying with Sengeza’s request by referring him to Matshepula - a **give advice** goal from the target position.

In *“Ndi khwine ri tshi tou edela fhana nne na Vho-Gandamipfa uri na Vho-Thovhele vha tou zwi vhone nga vhothe, i si nga marambo fhedzi.”* (It is better that we sleep here Vho-Gandamipfa and myself, so that the Chief may see it by himself, not through the bones only) this is also a **give advice** goal that is embedded in a **share activity** goal. Matshepula’s response is carefully planned in that his message is explicit in defying the actions to be performed, the reason for compliance with his request and the positive consequences that may emerge if his targets comply. Finally, everybody agrees to respect Matshepula’s suggestion.

Sengeza slept with awareness and expectations of seeing Mabalanganye’s ghost at some point. Encountering the contact that night, he initiates an exchange of messages with a non-living Mabalanganye by making requests for demographic information with regard to his message target. After recognition of his message target, he enquires about the reason of his unexpected visit and who opened for him - a **gain assistance** goal. The meaning of the message produced connects him with Mabalanganye (the ghost) who tries to comply through responses pointing to Gandamipfa as



the cause of disunity in the royal family. Sengeza finds his information unbelievable and insufficient. He claims not to understand the message and requests for further information with regard to clarity and specificity of the truth that Gandamipfa withheld - a **gain assistance** goal which Mabalanganye should comply. Mabalanganye employs a negative expertise strategy for producing the compliance-gaining message by pointing out that in natural cause of unfavourable things will happen. The primary goal of the message is **change relationship** between Sengeza and Gandamipfa as he did in the previous scenes. The message carries sharp speech acts predicting bad consequences and regrets if he does not comply when he utters:

*“Sengeza, ni qo nkumbula nne Mabalanganye mubaq̣a-vhaloi na vhavhuya. Vhunyaenge ha Gandamipfa ri qo vhu vhona. (Tshirunzi tsha tuwa)”*. (Sengeza, you will remember me Mabalanganye the defeater of witches and the good ones. We shall see the outcomes of your closeness with Gandamipfa. (The ghost disappears).

While Sengeza remains meditating about Mabalanganye’s message and later sharing with Gunuṇunu, Makheila enters complaining about the same occurrence. Their sharing of the events is disrupted by Tshikota’s appearance. His message carries a warning to them **giving advice** that they stick by the Chief’s side as Gandamipfa wishes to kill Sengeza - a **give advice** goal incorporated in a **change relationship** goal. Gunuṇunu **gives advice** that Gandamipfa be killed immediately before he acts as the ghosts. Makheila raises an obstacle for non-compliance with in that although he has the ability to perform as Gunuṇunu is suggesting, he lacks power to determine since Sengeza is the one who should decide on the fate of Gandamipfa. They agree to **share activity** in protecting the Chief as they move to the courtyard.

Act 5, Scene 8 concludes the flow of persuasive attempts exposed in compliance-gaining messages produced through different types of influence interactions aiming at accomplishment of specific or a cluster of goals. Gunuṇunu opens the final episodic unit by asking a question as a linguistic strategy of advising with simultaneous directive to Gandamipfa that he moves to the courtyard. He advance reasons constraining the target’s possible resistance by specifying that he will accompany the Chief, therefore Gandamipfa should be greeting the men there. This is a **give advice** embedded in an indirect **enforce rights and obligations** goal instruction which confirms achievement of a **change in relation** goal articulated in Mabalanganye from the start of the conflict and Tshikota’s messages. Gandamipfa complies and as usual, Sengeza’s arrival in the scene is accompanied by



Chiefly praises which he doesn't respond to, but stabs Gandamipfa to death and warns everyone that whoever does the same will be killed in the same manner. The men **share activity** by dispersing.

### 3.3 DRAMA: E.S. NETSHILEMA: VHAMUSANDA VHO-DZEGERE

In Act 1, Scene 1, the drama introduces the five main characters namely; Chief Dzegere, the traditional healer N̄eswiswi, the two headmen N̄emuṭanzhela and Mmbangiseni, and Nyelisani the invited regent. The first adjacency pair of the conversation opens a spontaneous discourse that introduces the context in which the source of the message reflects his current situation as compared to past experience in his country by producing the message as a hint which is non-conventional indirect request where he as the source leaves his intent implicit by saying:

*Vho- Dzegere: Shango ḽanga ḽi vho nga ḽi khou fhela. A ḽi tshee na tshileme tsha maḽuvha.* (My country seems to be perishing. It has lost its former dignity).

The utterance produced at the beginning of the interaction reflects a recall of knowledge to be integrated into the current conversation. The Chief expresses the problem engendered in his society, in this case, from the social constructivist view, his reason for initiating communication revolves around his country's everyday activities. He creates a communication event that generates the message by raising a concern about the social structure he identifies himself with my country to his targets whom he knows they share the same beliefs, values and experience. The utterance carry an emotional loaded message expressing his typical feelings about typical problems associated with human affairs within a traditional leadership setting that motivates and highlights the planned and goal-directed communication.

Within the GPA theory, the interaction relates to Berger (2010:111) who points out that circumstances that lead individuals to generate messages in social interaction contexts are related to achieving certain goals on the basis of either personal or communal common ground (beliefs, assumptions and knowledge) they share. From the context of the message produced by the Chief, his **primary goal** is **gain assistance**. The content in this regard portrays a low in explicitness and high in dominance compliance-seeking plan and action by sharing information about his observation of some truth about his country. His assertion narrates his evaluations about it which

activate the schema, memory and inferences shaping coordinated influencing turns and topic structure of his message targets. They in turn believe and perceive what is presented to them as logical argument and respond in this manner:

**Vho- Nemuṭanzhela:** *Ndi uri zwifhinga ndi zwiṅwe.* (It is because times do change).

**Vho- Neswiswi:** *Dzanga dzi ri hu ṭoḽea vhaṭali vhane vha ḽo tika shango.* (My divinity bones say there is a need to find intelligent individuals who can strengthen it).

These responses depict the targets acceptance of the message because it touches the issue that is closer to their anchor point as it involves them. Vho-Nemuṭanzhela agrees to the problem raised and attributes the decline of dignity to time changes a message that is produced to provide an offer of assistance. To Vho-Nemuṭanzhela time changes is a contributing factor and motivation of the decline in dignity. Vho-Neswiswi, the traditional healer who rely on assistance of divinity bones' messages in order to offer assistance in compliance to the Chief's request. From the sociocultural perspective, is within the scope of Lumbelule society's shared systems of cultural beliefs and traditions that divinity bones play an important role in times of troubles. Subsequently, by inference, he also detects the Chief's goal-plan and as part of problem-solving participants, he introduces another primary goal, **give advice**. Vho-Neswiswi's compliance is revealed in the statement that the dignity of the country may be restored by intelligent individuals that will strengthen it. The message fit well within the Chief's schema of achieving his goal, **gain assistance** which if the problem of the country was not uttered, Vho-Neswiswi would have never been influenced to reveal what the bones say.

In the first adjacency pair the goal to be achieved is identified as restoration of dignity by the message source (the Chief) and confirmed by the message targets the headman and the traditional healer. The Chief continues by escalating the request by asking for more information in the following units of adjacency pairs.

**Vho-Dzegere:** *Ndi vhane vha ḽo wanalafhi?* (Where would those be found?)

As his goal, **gain assistance** is ascertained with the discourse participants, in order to foster the achievement of that goal, the Chief plans his compliance-gaining message by organising knowledge about necessary actions. He then requests for information about where the intelligent individuals would be found. This may be seen as the obstacle for addressing the need of the country

for restoration of dignity. While in persuasion obstacles are usually raised and interpreted from the target message plans perspective, especially resisting compliance, in the current situation the source is the one raising an obstacle that may constrain the anticipated accomplishment of the goal, then the interaction continues:

**Vho-Ḽeswiswi:** *A hu inwi nda vhonisa? Khufhani ndo bva nadzo?* (Can you wait and let me consult? I brought them along).

**Vho-Dzegere:** *Kha vha de nadzo.* (Bring them).

Vho-Ḽeswiswi comes up with the depersonalised pre-request that in itself raises positive expectations for constraining the possible obstacle raised and also escalate the motivation for taking the conversation further to devise more complex plans Berger (2010:119). According to Burleson (2010:155) in communication people use strategic plans to shape discourses that aims to achieve the desired goal. Ḽeswiswi sees no obstacle as the divinity bones are able to suggest or indicate the right person to rule.

**Vho-Ḽeswiswi:** *Yo, u bva nadzo afha thevheleni dzi na mufhirifhiri Vho-Ḽemuṭanzhela.* (Wow, from onset the divinity bones spell trouble Vho-Ḽemuṭanzhela).

As Solitz and Giles (2010:75) assert that verbal and nonverbal cues are linguistic forms that are fundamental to communication, the use of language to formulate messages and to perform social actions is (also) the paradigm of communication. Vho-Ḽeswiswi starts his utterance by an exclamation “Yo” which when produced with emotions of surprise and fear denotes that something is wrong. This is the negative message interpretation carried from divinity bones and directed verbally to Vho-Ḽemuṭanzhela rather than the Chief. This is cultural communicative procedure in the royal place setting where information to the Chief have to pass through some individual channels especially the uncles. This is a point where Vho-Ḽeswiswi may decide not to reveal what the divinity bones say, compliance-gaining message production now takes another turn but Vho-Ḽemuṭanzhela induces compliance by persuading him to consult more by the request:

**Vho- Ḽemuṭanzhela:** *A vha tungudzele zwavho.* (Just consult the bones).

Vho-Ḽeswiswi continues through Vho-Ḽemuṭanzhela to request in the following manner:

**Vho-Ṁeswiswi:** *Ndi tungudzela shango lino la Lumbelule, kathihi na vhathu vhaḽo na muvhuso waḽo. Li itwani? Lo fanela nnyi? Evho nṅe wa Vho-Ṁeswiswi. Dzi a landula. Dzi ntsumba ho angalaho. Ndi maḽambuwo maṅa. Dzi ri hu nga wanala Nyelisani wa Vho-Mapfula: muṭhannga wa vuhali, wa mihumbulo yo fholaho.* (I am consulting you with regard to this country of Lumbelule, together with its people and its governance. What can be done? Who is suitable to rule? Hard luck! They are rejecting. They direct me somewhere far away. They show me four boundaries. The one who can cross them is Nyelisani: a brave guy with sound mind).

Following Berger (2010:117), humans are genetically programmed to preserve and replicate themselves as their cognitive development system guide them in attaining their goals efficiently. In that manner, Vho-Ṁeswiswi in pursuit of the goal (**gain assistance**) engages in a discourse with his divinity bones using the germane language for achieving his aim. The message “*Dzi ntsumba ho angalaho. Ndi maḽambuwo maṅa. Dzi ri hu nga wanala Nyelisani wa Vho-Mapfula: muṭhannga wa vuhali, wa mihumbulo yo fholaho*”. (They direct me somewhere far away. They show me four boundaries. The one who can cross them is Nyelisani of Vho-Mapfula: a brave guy with sound mind). As much as, Vho-Dzegere and Vho-Ṁemuṭanzhela expected someone amongst themselves as the possible regent, Vho-Ṁeswiswi points to a person from far which is in itself leaving Vho-Ṁeswiswi as the source of information that (**changes their orientation**) from Lumbelule the Kingdom reserved and inherited internally to someone from remote distant. This episode indicates the turn of goals structure as the issues interacted about are becoming broad and complicated. In his conversation with the bones, he realises obstacles in the message they provide, but his ability to manage their provision of the message he points out at the name of a relevant person to rule in the place of Vho-Dzegere. Vho-Ṁeswiswi complied with the request made by Vho-Dzegere and Vho-Ṁemuṭanzhela, therefore a goal is partially achieved at this moment.

**Vho-Ṁemuṭanzhela:** *Ndi ane a dzula ngafhi?* (Where does he live?)

**Vho-Ṁeswiswi:** *Ngei Tshafhome. O dovha ndi khotsimunene.* (In Tshafhome. He is also the Chief's younger brother (an uncle).

The social episode above addresses the logical concerns that emphasise the regent's demographic personal information extending the primary goal (**gain assistance**) by requesting Vho-Ṁeswiswi who complies.

**Vho-Dzegere:** *Zwino u mbo ḽo tenda?* (Will he agree?)

**Vho-Neswiswi:** *Dzi ri arali o vhidzwa u do tenda. Zwiñwe zwine vha fanela u divha ndi muthihi na Vho-Khotsimunene, Vho-Mmbangiseni.* (The bones spell that if he is called he will agree. Another factor that you should know is that he is related to uncle, Vho-Mmbangiseni).

The question “*Zwino u mbo do tenda?*” (Will he agree?) is an action unit consisting of a tactic, a contingency plan aimed at filling knowledge gaps created in the previous interaction to be filled by feedback from the target. Extension of the goal (**gain assistance**) in this form indicates how goals are hierarchically structured where the source and the target successfully generate smooth interactions leading to goal attainment. Vho-Neswiswi’s response is inherent to compliance-gaining message production in influence attempt situations by advancing two reason for anticipated compliance by Vho-Nyelisani where resistance will be constrained by firstly, that the divinity bones as non-living resource in message production affirm his availability and secondly, his personal relationship with the uncle Vho-Mmbangiseni as persuasive factors that will make him willing to come to Lumbelule. These factors in the message produced create high possibility and likelihood for message proposition acceptance while constraining possible obstacles.

Request strategies for message production (**gain assistance**) goals above were uttered from a sequence of short plans generated in bottom-up planning during the interactions while modified during using a working memory where input of information that appear as current follow the cognitive rule model.

**Vho-Dzegere:** *Nga a rumelwe muḏinda zwi tshee zwiñu.* (Let a messenger be sent to call him while this matter is still raw).

The instruction above marks the beginning of a social episode with another context and defining feature of the situation during the same interaction. The message is framed as a directive for compliance-gaining within the discourse whose message production is modelled around the primary goal that attempt to **enforce rights and obligations**. It is aimed at inducing the targets to fulfil a responsibility. This is a high in explicitness and dominance message produced with some element of source control over the targets but managing the conversation appropriately.

**Vho-Nemuṭanzhela:** *A si khwine hu tshi ya Vho-Mmbangiseni vhunga khoro i tshi tou bebelwa?* (It is better for Vho-Mmbangiseni to go there since they are related).

As the conversation escalates below, Vho-Nemutanzhela's plan of sending Vho-Mmbangiseni is refuted by the Chief. His utterance "*Nahone a zwi iti*" (It won't work) is an explicit refusal of compliance to the **assistance** the approach that shows his superiority position or status in decision-making towards goal achievement is different. He wants to see the goal achieved error-free without hurting his target and managing impressions in maintaining their relationship successfully. The Chief's argument pre-empts Vho-Nemutanzhela's reason for choosing Vho-Mmbangiseni and provides an alternative by commanding him (Vho-Nemutanzhela) to go. This reflects how complicated interpersonal influence episodes may become during persuasive message production and how the source's management and judgements portray his communication competence on cultural issues which vary among cultural societies, for example, by differentiating roles of the two uncles and assigning the directive to Vho-Nemutanzhela. Ultimately, the Chief has achieved his goal as Vho-Nemutanzhela complies and goes to Tshafhome following his directive.

In Act 1, Scene1, on Vho-Nyelisani's arrival, participants of the conversation are Vho-Dzegere, Vho-Nemutanzhela and Vho-Neswiswi. The conversation consists of multiple adjacency pairs to service pre-announcements to Vho-Nyelisani that end with the proclamation: "*Shango langa lo sukalea, lo fhela*" (My country is in turmoil, it is finish). *Zwino ndo mona-vho na vhahulwane nda vhonisa uri ane a nga mpfarisa ndi nnyi*". (I consulted the ancestors trying to find the one who can help me). The linguistic forms of the speech act used in the message produced, dictates the intent of the message source when calling Vho-Nyelisani, that is, his primary goal is **gain assistance** expressed with high explicit denoted by the last phrasal request of the message "*ane a nga mpfarisa ndi nnyi*". (Who is the one who can help me). Evidently, the context of message production and choice by the Chief as the source was already created before the speech act that determines the purpose of calling Vho-Nyelisani.

**Vho-Nemutanzhela:** *Vele la mbeu!* (The great one!)

**Vho-Dzegere:** *Vhunga sa zwiḽa ndi tshi ḽo vha ruma khae; na zwino vho ita mashudu vha vhuya nae, ndi ḽo a litsha henengeo kha vhone. Ndaa!* (As I sent you to him, you were lucky to come back with him, now it is up to you).

During the discourse, Vho-Dzegere's message planning addresses the current state as a need of the country and a motivator for persuasion in this compliance-gaining episode. In his narrative, the message includes a composite of the collectivist society where the planning process included other

members. The linguistic element “*Ndo monamona*” (I consulted) shows conformity to the standards and ethics of the society and also the history and cultural democratisation of African kingdoms of the past. The Chief then designs the emotional appeals in persuading his target to become conscious of the needs in his country and creates consistency by increasing congruity with positive goals he wants to achieve by saying “*na zwino vho ita mashudu vha vhuya nae*” (you were lucky to come back with him). The statement reinforces comfortable feeling between the Chief as the persuader and the persuadee Vho-Nyelisani. He provides the message content that is loaded with cause-effect reasoning believing that the persuadee will interpret the request logically and give a positive response.

**Vho-Nemutanzhela:** *Zwino vhunga o a pfa othe o zwiwaho thavhani ene a nga ri fha bangakupalula.* (As he has heard everything that the Chief said let him respond).

**Vho-Nyelisani:** *Ndau vhakoma Vho-Nemutanzhela. Mafhungo othe o zwiwaho musanda ndo a pfa.* (Yes, Vho-Nemutanzhela. I heard and understand all that the Chief said).

As Brown (1994:165) claims that language and culture are inseparable, this inseparability is visible in that while Vho-Dzegere awaits the response from Vho-Nyelisani, it should come via Vho-Nemutanzhela who extends compliance request of which the idiom “*bangakupalula*” (clear cut) is manipulated as a linguistic tool to give an explicit response. But, to show his comprehension of the message, Vho-Nyelisani deploys relevant cognitive constructs from information stored in his long term memory and after retrieval of such, in this interactional episode he raises an obstacle (from experience) that will hinder compliance providing good reasons for possibility of non-compliance. He hints: “*Zwino nhe ndi vhuse naho ndi mubvakule?*” (Should I rule while I am a foreigner?). By this message, Vho-Nyelisani create a plausible excuse for not complying which Vho-Nemutanzhela’s response praise “*Mutavhatsindi*” serves to confirm or agree with the reason why he was called irrespective of being a foreigner. To the source, if being a foreigner was anticipated as a potential obstacle the initial request took care of it, therefore it is no longer addressed as the topic in the interaction. His attitude and fear is then toned down when he utters (p.3):

*“Fhedzi a thi hani tshine nda dinyadza ndi vhuṭuku hanga. Mbilu ya Vho-Thovhele arali yo tshena kha nhe ndi do linga nga nungo”.* (But I am not refusing, what I am worried about is my tender age. If it pleases the Chief I will try to do it).



Vho-Nyelisani discloses willingness to comply by the speech act “*Fhedzi a thi hani*” (But I am not refusing) which denotes goal achievement. The obstacle raised in the affirming phrase “*tshine nda dinyadza ndi vhutuku hanga*”. (What I am worried about is my tender age) is no longer seen as a point for persistence for compliance-gaining as the last part of the message is uttered at the perlocutionary level (within the speech act framework) denoting the effects of persuasion. It therefore completes the target’s willingness to comply.

In the GPA model, plan selection depends on satisfactory configuration of primary and secondary goals. In the following conversation turn, Vho-Dzegere says: “*Vhakoma a vha divhe uri u do shuma na Vho-Mmbangiseni*”. (Just know that he will be working with Vho- Mmbangiseni) and “*Ndi a fhulufhela vha do shumisana zwavhuḏi*”. (I believe they will work well together).

The expressed message in this conversational turn shows the relative power of the source against the targets deployed in order to complete his existing plans on **gaining assistance** from Vho-Nyelisani. He does so with skill by making direct statements in conveying his message explicitly instructing whom Vho-Nyelisani will work with and how they should work together. He finally efficiently apply the social appropriate constraints by producing the message:

“*Vhakoma Vho-Nemuṭanzhela kha vha mu vhudze uri a ye hayani a dilugise u do vhuya nga nwedzi wa murahu ha Nyendavhusiku*” (Vho-Nemuṭanzhela tell him to go back home to prepare himself and come back in December).

The primary goal in this message is **enforce rights and obligations** for Vho-Nyelisani’s compliance which everyone agrees in praises as a communicative formality in the traditional homestead. Vho-Nyelisani is left with an obligation to come back within a specified period.

In Act 1, Scene 2 (p.3), Vho-Dzegere introduces Vho-Nyelisani to his family. The conversation in this scene comprises multiple adjacency pairs consisting of different primary goals of **gain assistance** as Vho-Dzegere request Vho-Neswiswi to consult the divinity bones again. In the message, the intent of such consultation is inexplicit in that with inclusion of other family members in this communicative event, members are sent to call one another rolling over the goal **gain assistance** as a traditional feature of the royal protocol in a familial setup that is augmented by the loyalty. Vho-Dzegere then tells them about Vho-Nyelisani (p.4) providing reasons for his actions where the message becomes clearer that the communication event is about turmoil in his country



and that he feels he doesn't have control over his people any longer. The goal that Vho-Dzegere wishes to accomplish here becomes explicit in the message planning. He strategically planned to **change orientation** by introducing Vho-Nyelisani to his family structure which seems to portray his skill in producing socially appropriate messages in the management of his daily activities with his communicative interactions. This indicates the source's communicative tactic to constrain or mitigate potential obstacles. He prepares them towards the changes that will be effected in the near future and by implication they should anticipate forfeiture of inheritance in terms of Chieftaincy. When Mususumeli (his daughter) starts singing praises about Vho-Nyelisani's appearance which shows his likeability, Vho-Dzegere reprimands her as follows: "*Fhumula! Hafhu ndi wone wau. Wo vha wo no kumedzwa nga nnyi?*" (Keep quiet! You talk too much, who asked you to comment?). Within the speech act theory, the command is a primary goal **give advice** in reprimanding the target to stop this undesirable habit of (talking too much). Following the GPA theory, in close personal relationships, the goal **give advice** is low in source benefit, but high in target benefit prominently occurring in family interactions administered by parents in children.

Within the same conversational episode, Mususumeli anticipates another obstacle which Vho-Dzegere did not disclose or constrain in his previous messages. She violates yet another rule within the familial cultural protocol that is, talking without being asked to do so and asks: "*Ene u do dzula mudini wa nnyi?*" (Where is he going to stay?). The question seems to complicate Vho-Dzegere's intention as he responds: "*Ayo a si mafhungo au*". (This is none of your business). When Vho-Nyamuvhuya indicates support to Mususumeli's concern, Vho-Dzegere mitigate by clearly indicating that his intentions for calling the meeting was not to discuss accommodation issues. He employs topic avoidance as a strategy for curbing unpleasant outcomes while saving face. And that should not be their concern. This indicates his communicative competence in plan generation, selection and adjustment on the spot during complex conversational situations.

Upon Mususumeli's insistence: "*Fhano a zwi nga itei. Vha vhona uri...*" (That will not happen here. Do you see that...) as scholars in persuasion claim that the focal point in message choice for compliance-gaining concentrate on influence within interpersonal contexts. Following O'Keefe and Delia's (1982) assertion, compliance-gaining situations by nature contain the potential for complexity especially in influence goal of **give advice**. Tracy (2001:736) calls them problematic situations when the message target accountable for multiple demands oppose request providing

rationale for refusal and not communicating disapproval of the message. Vho-Dzegere's response that is usually accompanied by yelling: "*Fhumula! U n̄wana! Nahone o vha o pfi u ḑo dzula kha iwe?*" (Keep quiete! You are a child! Who said he will stay with you?) calls for immediate compliance for changing Mususumeli's negative behaviour of back chatting about the accommodation matter. This form of persuasion is coercion, therefore within this conversation the source's message is ruder and carries anger that the target is bound to comply as the source (the Chief) possesses more power and authority in this interactional situation. Mususumeli stops his wrong behaviour to compliance.

The last unit from Scene 2 (p.4) consists of the message produced by Vho-Nyelisani seeking to **obtain permission** to enter which according to the GPA theory, it is a primary goal that entails seeking endorsement of someone in authority or power. This is complied with immediately as permission is granted without any obstacle maybe because it was expected that he comes back as this is also compliance from his side. De Wet (2010:6) asserts that many complex issues that confront everyday life of individuals within the society are addressed by persuasive communication. O'Keefe (2010) concurs in that discourse that is calculated to influence the will and persuade to a certain conduct proposes convincing judgement by the communicator in changing behaviour and appealing to emotions to understand the need to change leading to compliance. The assertions above are justified by the Chief's influence message on page produced to **give advice** on Vho-Nemutanzhela's lifestyle on account of the message "*Halwa vhu ḑo vha khakhisa. Vha vhone hohu u nwa havho, vha ḑo fhirwa nga mafhungo*" (Beer will lead you astray. Be careful of your drinking habits, you will miss important matters). From this advice (which seems not to be the Chief's long planned message) the conversation continues by the directive "*Vhathu vha fanela u vhuthana fhanu nga Mugivhela. Muhulwane na mutuku. A hu na tsaleli*". (People must gather here this Saturday. Old and young. No one should miss the meeting). The message contains an **enforce rights and obligations** primary goal which Vho-Neswiswi confirms and supports by saying that everybody needs to know the visitor, in this case Vho-Nyelisani.

In Scene 3 (p.5), the communicative context is created by Chief's introduction of Vho-Nyelisani as his eye in his own place advancing the reason in justification of his intent for recruiting him. The arguments carried within the message denoting his incapacity and his inability to perform his duties are (a) "*ndo kovhelelwa*" (the sun has set for me) a metaphoric expression meaning that he

is hopeless or inactive in daily performances. He uses this expression as a powerful linguistic tool euphemistically concealing his inabilities and evoking sympathetic emotional appeals to his targets, (b) “*ndi wa maḍuvha*” (I am old) and (c) “*nungo na maḍo zwo fhela*” (my strength and reasoning is low). The request strategy engaged here is appropriated by the logic that interpretation of the content in this message leaves the targets with the task of employing schemas appropriate in constraining rejection of the idea but to comply with the request that will follow. The message is therefore designed to accomplish a goal reflected in his next utterance “*Ane a ḍo nyadza onoyu, o nyadza nḡe*” (the one who will disrespect this one, disrespects me). The influence goal involved in the message is **change orientation** on the political setup of the country where the Chief elevates Vho-Nyelisani to his position and level of authority. Within the same conversational unit, Vho-Nḡemḡanzhela shows the relevance of his experience to the idea of complying to the Chief’s message by activating the link of the situation at hand and extending what need to be done with the message by encouraging everyone in the form of **give advice** followed by articulating “*Kha ri luvhe*” (Let’s bow) as **share activity** goal and successfully proclaiming achievement of all goals intended and unintended during compliance-gaining process.

Communication theorists such as O’Keefe (1990) claims that the message recipient’s characteristic to withstand persuasibility may be influenced by the context since besides shaping how interactions coordination, influence turns and topic structure it also influences social perception such as schema activation, memory and inferences. Evidence of this notion is reflected in Thanyani’s question: “*Zwino uyu muthu u ḍo wana mini mushumoni wawe?*” (So what is he going to get when performing his duties?) in this instance, Thanyani’s question raises a concern that connotes him as having negative evaluations either of the message of the Chief, response of the headmen’s influencing compliance or inferences in losing the position as the possible heir (which might be his real reason for noncompliance that he does not disclose) and therefore seems to be not persuaded into **changing his orientation**. Following Thanyani’s extension of the conversational setting regarding Vho-Nyelisani, indicates that one of the Grice’s maxims have been violated, that is, quantity maxim in that the messages produced in the previous conversation structure lacked clarity on the aspect of how he would be rewarded and Thanyani raises that as a possible obstacle for him to agree with the majority. Fortunately, or unfortunately, he is reprimanded to keep quiete by the Chief. Again, the Chief prefers not to resolve or attend to the reward issue as it seems to be

thwarting/blocking his plans, he increases the importance of his primary goal **change orientation** by articulating aggressive message that now seems to be acceptable following the rebuff phenomenon within the GPA model. In this stance the role of secondary goals of identity and conversational management is decreased. Vho-Neswiswi encourages everyone to work well with Vho-Nyelisani which is accepted and compliance expressed through praises, ultimately indicating that Vho-Dzegere achieved his goal.

Vho-Nyelisani then explicitly requests for someone who will show him all the villages. The conversation thus continuity of the primary goal **gain assistance** which dominates the drama. Compliance to the request is carried by Vho-Dzegere who appoints headmen Vho- Mmbangiseni and Vho-Nemuțanzhela. Vho-Nyelisani continues the conversational turn clearing his authoritative stance and appealing his audience to comply with his request from the position of power he has over them by stating that he is the right hand man of the Chief and also come from the royal family. He continues by **giving advice** that he will deal with the one who will not do as he commands. The command carries a negative affect – the strategy expressing negative emotions, unfriendly and creating unappealing impressions which call for compliance-seeking that is expressed in anger and gained in through instilling fear of negative consequences by the targets.

In the same turn, Vho-Nyelisani concludes by **giving advice** that everybody should forget laziness, untrustworthiness and cheekiness and unite. Vho-Nyelisani applies the moral appeal compliance-seeking strategy to make his audience aware of what is right and wrong as fighting with me equals fighting with your Chief Vho-Dzegere and further requests the one who does not agree may come forward. The latter invokes a norm in that coming forward in a collectivist culture indicates intent of non-compliance will be out of step with the norm as everybody is expected to conform to what others would be doing. Vho-Nyelisani requests everyone to bow, an indication of agreeing to the requests made before, all of them bow singing royal praises which shows that he attained his goal as they disperse in agreement. In Act 2, Scene 2, Vho-Dzegere utters:

**Vho-Dzegere:** *Naa Khotsimuneṅe Mmbangiseni o yafhi?* (Where is uncle Mmbangiseni?)

**Vho-Nemuțanzhela:** *Izwi haho hayani muhali?* (Is he not at home?)

**Zwiito:** *Ndo mu vhona a tshi tsela Vhulamba. Ndo vhudzisa uri u yela mini; a mmbudza uri u ḑo ṅangana na Vho-Nyelisani hone.* (I saw him going to Vhulamba. I asked him what he is going to do; he told me he is going to meet with Vho-Nyelisani).

As Tracy (2001:725) alludes that communication is an everyday activity in which people build, but sometimes blast apart, their intimate, work, and public relationships as it offers solutions to the problems engendered in societies in which people need to live and work with others who differ from them. In Act 2 from page 7 conversational turns consist of speech acts in form of descriptions of situations while requests, warnings and promises contain compliance-seeking and compliance-gaining messages of **gain assistance**. The act opens with Vho-Dzegere seeking compliance with the intention of getting information on uncle Mmbangiseni's whereabouts which everyone present in the scene tries to respond until Zwiito mention that Vho-Mmbangiseni is meeting with Vho-Nyelisani at Vhulamba. Vho-Dzegere's response sets the tone and his reason for requesting the information since he told him (Vho-Nyelisani) to meet with him which at the stage he did not comply. This becomes the start of a problem which Zwiito escalates by mentioning that it seems he is planning something bad to be inflicted on the Chief. As the Chief confirms the rumours about the plot to dethrone him, he requests Vho-Neswiswi to **give advice** which he does by advising him not to take heed of the rumours but wait and see what happens, the advice which is reiterated by Vho-Nemuṭanzhela.

Vho-Dzegere's purpose for raising these so called rumours as his concern does not affect him alone. This is echoed in Vho-Nyamuvhuya's utterance that "it is true that Chieftaincy will end for us..." This message shows reactions of awareness of familial shared power and responsibilities among members Vho-Dzegere's immediate family. The meaning of Vho-Nyamuvhuya's choice of words construction and delivery in the utterance start channelling the message target towards a different view. Her intentions lead to **change the orientation** goal to her message targets saying Vho-Nyelisani sees himself as the Chief, women are singing praises to that and concludes by **giving advice** that negative consequences will follow if Vho-Dzegere leaves the situation as it is. In this instance, Vho-Nyamuvhuya uses a logic empirical strategy to get her target to comply by influencing them to guard against Vho-Nyelisani's movements. She channels the communicative situation and justifies her message to them by strategically providing logical arguments, evidence and reasoning to what she is saying. Ultimately, the Chief becomes agitated by the message whereby Vho-Nyamuvhuya's message is complied with in that now Vho-Dzegere starts seeking assistance from Vho-Neswiswi.

The divinity bones message further confirms to Vho-Nyamuvhuya's hint that something must be done about the situation which everyone agrees in that Vho-Nemutanzhela is requested to go and call a senior traditional healer Vho-Maswinganadzo the following morning. In this case, the goal **change orientation** has been achieved and abandoned and a new one is pursued, that of **enforce rights and obligations** within the same scene. Vho-Dzegere instructs Zwiito to go and spy on Vho-Nyelisani and Vho-Mmbangiseni's activities and report back. Vho-Dzegere concludes the communicative activity (solving the problem identified earlier) in the scene by instructing that beer be served and that they drink together which on its own serves a purpose in interpersonal communication. The primary goal achieved by the message is **share activity** within the GPA model which is usually high in source benefit while all targets act voluntarily with relation to the source.

As Baxter and Byland (2012) argue that as people share relationships, problems emerge from the differences in identities, opinions, behaviour and ideas, therefore such differences are resolved or aggravated through communication. In Scene 2, Vho-Nyelisani expresses his dissatisfaction on the behaviour of some headmen and claims that the way they speak indicates cheekiness which he anticipates stopping. He requests that Vho-Mmbangiseni invites the subordinates to do communal work in the Chief's field. The primary goal carried in this message (p.8) is **gain assistance**. Instead of complying with the request, the question denotes that the source's message violated the conversation maxim of quantity therefore restrict the target to comply as it lacks clarity. Upon Vho-Nyelisani's response, his wife interferes to the sequencing order during conversation which seems to strategically shift Vho-Nyelisani's plans by **giving advice**: Vho-Thinavhuyo: *A si khwine henengei thavhani?* (Is it not better to meet at the Chief's palace?). Vho-Nyelisani's response rebuffs the advice using a decreased conversation and identity management by saying: *"N̄e ndo ḁa u shuma. Ndi ḁo vha natsho fhano"*. (I have come to work. It will take place here). The conversation is carried forward with a series of rudder utterances from Vho-Nyelisani who resists to Vho-Thinavhuyo's (providing arguments) messages that try to influence him to hold the gathering at Chief Vho-Dzegere's palace until she abandons the attempt to influence him. This turn of source-target goals changes where the source becomes the target of the influence message shows fluidity of goals (when they change during the interaction) in the GPA theory.

During the compliance resistance process, Vho-Nyelisani's message choices indicate that he is the source of the goal to be complied by messages that are high in explicitness, high in dominance, high in argument and that he is in control of the situation. In attempting to achieve his goal **enforce rights and obligations**, he persistently instructs the uncles to summon everyone to gather at his place strategically threatening that he will deal with those who fail to attend. The uncles comply by heeding to the instruction.

Vho-Thinavhuyo seems not satisfied with Vho-Nyelisani's behaviour and remains trying to **give advice** warning him to refrain from what he is doing. She alerts him of the plot to kill him for his behaviour which he continues resisting to comply until she abandons the attempt to influence as depicted in the messages on page 9 "*Nahone u kona gumba ndi u mila*". (It is better to keep quiet) and "*Hafhu funguvhu lo ri thi laiwi la fhira muḏi lo kovhela*". (Some people don't take other's people advice). These are strong figurative linguistic tools to indicate how Vho-Thinavhuyo tries to exert more cognitive effort to achieve her goal as their meanings refer to someone who resist to comply facing anticipated negative consequences for his/her behaviour. Vho-Nyelisani's communication competence is depicted in his responses. His message to the source is that he does not deny or refute the source's message but provide the rationale for opposing the request and ultimately not comply. This makes Vho-Thinavhuyo as the source leave the current plan topic by ending the influence episode and strategically exploit the situation by starting another interactive topic with Vho-Nyelisani since Vho-Mmbangiseni is back.

Manifestation of involuntary processes of persuasion in compliance-gaining messages is currently (p.9) manifested as Vho-Nyelisani's goal to be achieved becomes **enforce rights and obligation** of which Vho-Mmbangiseni is instructed to check on those men with good leadership qualities. Vho-Nyelisani's strategy in compliance-gaining is by declaring social and cultural appropriate behaviour of possible leaders to run the royal council suiting that to the nature of the situation. He tries to get the others to comply by being attentive to the situation or circumstance they are in. The request infuses multiple goals starting from **enforce rights and obligation** with **give advice** and **change orientation**.

In Act 2, Scene 3 introduces Vho-Maswinganadzo into Vho-Dzegere's homestead. In compliance to Vho-Dzegere's earlier directive, Vho-Nemutanzhela facilitates his schema in setting up the



expectations by narrating his reasons for not arriving the previous evening in the process of goal formation during the interaction. His explanation of the situation in the interaction expresses the motivation for **obtaining permission** from Vho-Ṁeswiswi to introduce Vho-Maswinganadzo to Vho-Dzegere. In turn Vho-Ṁeswiswi's goal for **gaining assistance** (in the form of information) becomes an **enforce obligation and responsibility** goal as he asks why he left him behind (p.10) the message in the question is suggestive of the obligation he should have accomplished already. In the next conversational turn, Vho-Ṁemuṭanzhela discloses his reasons for his noncompliance actions and suddenly generates a message as a measure for topic avoidance and the message in turn seeks to **gain compliance** from Vho-Ṁeswiswi who should provide information on the whereabouts of the Chief.

Following traditional procedures for entering the royal premises, Vho-Ṁeswiswi's turn in the influence interaction carries a goal **gain assistance** as he becomes the source of messages for negotiating Vho-Maswinganadzo's entrance. He seeks to obtain permission directly from the Chief advancing reasons for obstacles encountered the previous evening as specified by Vho-Ṁemuṭanzhela to him. When permission is granted, Vho-Maswinganadzo enters the Chief's house. The Chief sets the scene by establishing the relationship for continuity in the communicative process and utters:

*“Ndi vho Maswinganadzo? Ndi kale ndi tshi vha lila. Ro vha ro no fulufhuwa. Thovhowo yanga ya fhela musi ndi tshi pfa Vho-Ṁeswiswi vha tshi nḡdivhisa nga u swika havho.”* (Is it you Vho-Maswinganadzo? It is long that I have been waiting for you. We lost hope but I became so sure when Vho-Ṁeswiswi says you have arrived).

The conversation follows Gass and Seiter (2012:32)'s frame of persuasion in that it is an activity initiated by the source who is aware of the actions - a source-centred conscious intent as a feature of implicit interpersonal encounters of influence occurring at the low level of awareness. This unit of utterance consists of the message generated within the debasement compliance strategy where the Chief seeks compliance from Vho-Maswinganadzo by acting pitiful and pleading trying to gain compliance through devaluing or lowering himself by indicating the long wait as his desperation and motivation for calling him. In this instance, his expectations of Vho-Maswinganadzo's arrival restoration of hope is a self-benefit strategy to gain compliance as he points out that his arrival will be of help to himself.



In the same adjacency pair (p.10), Vho-Maswinganadzo produces a preferred sequence of messages giving reasons of an earlier noncompliance activity to overcome violation of pervasive conversational pattern. Central to this compliance-gaining episode, Vho-Maswinganadzo discloses the obstacles relating to the Chief's (source) concerns as (a) it was already dark when he arrived, (b) people had already slept and his serious and uncontrollable obstacle was that evil creatures are met during the night. That becomes the topic for the next conversational turn which is abandoned as Vho-Dzegere throw a **gain assistance** pre-request whether Vho-Maswinganadzo came with divinity bones and herbs. He answers in affirmation which denotes compliance as the conversation continues with performance of all persuasive communicative activities involved in consultation of divinity bones and administering of herbs. Through the spell from divinity bones (p.11), Vho-Maswinganadzo succeed in achieving multiple goals, that is, **give advice and change orientation**. His message contains negative expertise strategy for compliance as he points out that in the natural course of things bad outcomes or unfavourable things will happen to the Chief if he doesn't become cautious against Vho-Nyelisani. The Chief as the target of the message produced through Vho-Maswinganadzo complies with every action as spelled out. The conversational unit ends with Vho-Maswinganadzo requesting to **obtain permission** to leave, but he is in turn also requested to have a meal before leaving which he does.

Scene 4 (p.12) Vho-Nyelisani engages Vho-Mmbangiseni and all leaders in a communicative situation by delivering a propositional content that defines the interactional frame of information about events they relate to. As the regent, the purpose of his message is to affect and exercise control over their understandings of his task at hand. He uses word constructions that function as communicative resources to channel his targets towards desired responses that he may accomplish his goal. As Wilson (2002:202) alludes, obstacles are central to any compliance-gaining episode, therefore message sources may anticipate potential obstacles from their targets as they formulate their initial requests, Vho-Nyelisani states his proposition as what was agreed upon the previous day. He strategically utilises fear appeals as a persuasive technique by producing the message that contain vivid depiction of negative consequences before putting forward his request. According to Cho and Witte (2004:223) fear appeals are powerful motivator in attempt to persuade people to change their attitude and behaviours. He then challenges them by provoking, stimulating, and galvanising them to comply his request providing targets disclaimers such as reasons, logical

arguments and abilities as his concerns for asking them to do as he says. The messages in this episode reflect a high risk goal formation activity that consists of many levels of planning as it entails achievement of multiple goals ranging from **give advice** as in “*ndo vhona magota manzhi a si na vhathu, nda ri khwine vha vha nambatedze kha vhañwe magota uri vha do thusana mushumo.*” (I observed that some leaders do not have enough subordinates and found it appropriate to put them together so that they help each other), **enforce rights and obligations and change orientation**. It is evident that he persuades them to comply on the grounds that it is equitably their duty to do so as the actions will be fair, just and impartial as they fulfil their obligations, responsibilities and commitments toward achieving his goals. Indeed, Vho-Mmbangiseni and the leaders showed agreement to his requests by providing reasons for willingness to perform and bowed in royal praises to indicate compliance to what he said. Vho-Nyelisani concludes the compliance-gaining episode with **share activity** goal that encompass the cooperation strategy wherein he gets the leaders to comply by being cooperative and collaborating as he offers to work well with them.

The following interactional unit of the same discourse (p.13) consists of Vho-Nyelisani’s authority appeal as he tries to gain compliance by using the position of power he has over them in doing what he wants. His message consists of negative alter casting statements noting that a person possessing negative qualities would not do what is wanted. Threats cloud the source’s message specifying that noncompliance will be punishable followed by an instruction for **enforcing rights and obligations** in what his subordinates should perform. Vho-Dzegere’s arrival to the scene consolidates the spirit of working together as he congratulates everybody for cooperation and respect for Vho-Nyelisani and **gives advice** for the spirit of unity in the work being done.

Influence interactions in Act 3, Scene 1, commence in direct statements about events and situations created by Vho-Nyelisani’s presence. As primary influence goals are guided by knowledge organised in a common culture, Vho-Dzegere’s family raises a concern about Vho-Nyelisani’s deviant behaviour from their expectations. Mususumeli becomes the starter course in defining the problematic environment they are faced with by the utterance: “*Vho ita vha si zwi pfe; ndi musi vha tshi do lila malofha*”. (It is good that you did not hear; otherwise you could be crying blood). The message exchanges among these family members reveal their current information and position with regard to Vho-Nyelisani. They make propositions that are supported by arguments estimating

their beliefs in that Vho-Nyelisani is no longer behaving in an acceptable manner and each member contributes in achieving common goals ranging from **give advice**, **change orientation** and **share activity** as plans are being generated (p.15) on how to handle him. Some **give advice goals** such as planning to assassinate him are abandoned as Vho-Dzegere declares it socially inappropriate.

In Scene 2 (p.16), after the cultural formalities of pre-requests in obtaining permission for entrance in the courtyard and permission being granted, in the role of a regent, Vho-Nyelisani sets off the conversation by producing messages that express his attitude and feelings about the information he is receiving from the community. In an implicit way, he points out to the headmen his discontent about the behaviour of Dzegere and his intent to leave and his goal in the message is to **gain assistance** on whether he should leave or not. Vho-Mmbangiseni's conversational turn grants a response with generation of messages and selection of plans through provision of logical reasons and arguments for **giving advice**, **share activity** and **enforce rights and obligations**, but in his capacity as a senior headman his last utterance in the same turn carries the motivation for persuasion in order to accomplish the three goals expressed as he gives words of caution to noncompliance behaviours. Vho-Mmbangiseni's warning contains the message that represents unfavourable or terrible consequences serving as an alert that those who will not comply will face negative consequences.

For achievement of goals above, a larger contingency of headmen is recruited and after constraining the belated and possible obstacles, message plans or schemes are adapted to current needs as Vho-Nyelisani is advised not to leave, but also not to go to Vho-Dzegere's courtyard. Vho-Nyelisani's change into the target of messages from the headmen says:

*"Ndi ɔ dzula a thi nga ɔuwi. Naho nda ri ndi a ɔuwa hu uri vha sa funi ndi ɔ ɔiɔdela mafhanza. Hu vho ɔ sala ganuko ɔi sa vhuisi tshaɔ. U ɔuwa hanga nga nɔda ha mbilu dza vhathu dzo rula ndi nga nakelwa ngani? (I will stay I won't go. Even if I can go if you don't want nothing good will happen to me. People will remain surprised. If I go while people are not happy nothing good will happen to me).*

Vho-Nyelisani's turn denotes a feedback for goal realisation where the message target responds by confirming **change of orientation** within the GPA model scope i.e. he provides reasons for supporting his decision for staying rather than doing what he thought before the headmen's influence attempts. This relates to the notion that the model was developed to determine influence

behaviour especially how and why individuals influence each other. Interestingly, the episode units in the scene reflect transformations of message source and target during message production and in exertion of influence goals. Feedback from the message targets produce further goals and plans that the source must comply to, therefore the process confirms the notion that goals may split up the stream of behaviour into segments of action units or social episodes where the source resumes the position of target within a conversational flow when message plans have to be adapted to current needs.

In Scene 3 (p.18), as all other headmen prepare their departure to Chief Vho-Dzegere's courtyard, Vho-Nyelisani observes a situation that motivates him to set out the interaction goal as follows: "*Vhone vha khou sala?* (Are you remaining behind?). The message in this question is a double suggestive assertion in trying to gain compliance positively alter casting proposing a good idea (a) that Vho-Mmbangiseni accompanies the delegation to the royal residence with an attempt **gain assistance** (in the form of information on whether he is going or not) or (b) a high toned assertion that he demands that Vho-Mmbangiseni goes with the delegation of which the goal becomes **enforce rights and obligation**. Vho-Mmbangiseni's resistance to compliance is revealed in the obstacles as reasons for his noncompliance. Although Vho-Nyelisani's messages indicates persistence that he will remain on his own, Vho-Mmbangiseni decides to change the topic and stresses Vho-Nyelisani's reason for not attending to the Chief's call as a matter for concentration, thereby shifting the goal of the conversation in pursuit of other goals. They then **share activity** in consulting the traditional healer whose message aggravates the tension between Vho-Nyelisani and the Chief. The conflict of counter bewitching activities among the actors expose the growing conflict in the text as disclosed through characters' messages.

Conversational turns in Scene 4 (p.19), consists of informational pre-request on unavailability of Vho-Nyelisani that confirms his noncompliance to the Chief's message. Vho-Nemutanzhela set in his strategic plans not to aggravate the Chief's anger by **giving advice** to Vho-Nyelisani's headmen pointing out that compliance to his advice (changing their goal and messages relating to it before the Chief) will benefit them personally since it will ease the tension and anger of the Chief. As they attempt to **obtain permission** for entrance in Vho-Dzegere's courtyard, Vho-Dzegere's message- "*Vha vhudzeni vha fuwe ndi sa athu na u vha vhona.*" (Tell them to leave before I see them). The message produced is high in explicitness, high in dominance and target control, but

low in argument as Vho-Dzegere resists compliance to the headmen request. Vho-Dzegere remains taking sequential turns with Vho-Nemuțanzhela (p.20) explaining the de-escalating relations whereby his goal becomes an attempt to influence Vho-Nemuțanzhela in **change of relationship** as they discuss how they will cooperate and collaborate in working things out either by adopting the wait-and-see strategy or dismiss him.

In Scene 5, episodic unit the headmen share their experiences with Vho-Dzegere. Vho-Nyelisani expresses his resistance to compliance supporting de-escalation of relationship with Vho-Dzegere. Unlike in the previous scene where in his messages he discloses the obstacles hindering him from noncompliance, at this stage he states blatantly that he is not going (p.20). The speech act: “*Nhe a thi yi. Ndi ȳoȳou vhona hu no ya phuna na tshiȳoni*”. (I am not going. I want to see what will happen) indicates Goffman’s (1959) assertion that the target does not always accept source’s definition of the situation. Vho-Nyelisani’s arguments challenge the source’s message as defective and the planned action may be put for later. He suggests that they **share activity** in keeping silent about the issue as his intentions during his influence attempt to de-escalate the relationship too and ends the conversation giving them advice and assurance to stay firm within their belief.

Interactions from the communicative exchange in Scene 6 display close family setup in which the meanings of strategic message in creation of influence goals are constructed from Baxter and Byland (2012:192) social meaning perspective. In this interpersonal encounter, Vho-Dzegere’s children hint the seriousness of problems relating to Vho-Nyelisani’s presence and his position in the community. The rumours articulated as the conversation participants take turns in describing the situation is a continuation of the **change orientation** goal where the problem is becoming complex therefore complicating the goal structure by broadening the topic addressed. Multiplicity of primary goals to be achieved range from **gaining assistance** from the divinity bones as Vho-Nemuțanzhela emanating from the nature of situation in which Vho-Neswiswi should comply. As requested by Vho-Nemuțanzhela, Vho-Neswiswi should comply since the situation declares it as the appropriate action to take in similar situations. Vho-Neswiswi resist compliance (p.21) by stating his own arguments as uncontrollable obstacles until Vho-Dzegere makes an urgent request to **gain assistance** in terms of medicines or herbs.

During the episode Vho-Dzegere constrains Vho-Neswiswi's resistance and delaying tactics by deploying another **gain assistance** goal when he requests Thanyani to go and fetch the divinity bones and herbs for Vho-Neswiswi as the source's persistence strategy to the target. After Thanyani's compliance, Vho-Neswiswi resumes his role in compliance to Vho-Dzegere's request which implies a change in response to the Chief's persuasive attempt. Within this social perspective, Vho-Neswiswi consults the divinity bones. His interaction with the divinity bones reveals a sequence of influence goals in the same turn (p. 21) **give advice** in "*Dzi funa dzimamuḽi*" (They spell that you leave the area), **enforce obligation and change orientation** in "*Hu fanela ...*" (It is necessary...) simultaneously. In this competing situation Vho-Dzegere anticipates it as a temporary arrangement, but Vho-Neswiswi insists for the Chief's departure to avoid his death and refuses to address issues of his coming back influencing the Chief to be willing to leave by offering to accompany him until at the border. Their conversation therefore concludes with a **share activity** goal attempt.

Scene 7 on page 22 concludes Act 3 interactions in which Vho-Nemuḽanzhela and Vho-Neswiswi share information through reflection of Vho-Dzegere's downfall. During the conversation Vho-Nemuḽanzhela confesses on remarkable changes that Vho-Nyelisani has contributed within the society strategically mentioning his positive qualities promoting the value and worth of supporting Vho-Nyelisani and finally declares that he has decided to visit him the following day. By implication, through his message Vho-Nemuḽanzhela activated Vho-Neswiswi's schema of knowledge towards enjoying Vho-Nyelisani's presence and dominion and ultimately Vho-Neswiswi utters: "*Vha songo ntsia-vho*". (Do not leave me behind). By inference Vho-Neswiswi suggests the **share activity** goal although Vho-Nemuḽanzhela was not explicit in persuading him to join him to Vho-Nyelisani's residence.

In Act 4, Scene 1, the episode starts with Vho-Nemuḽanzhela and Vho-Neswiswi seeking to **obtain permission (primary goal)** for entrance in Vho-Nyelisani's residence in their attempt to gain acceptance and the **relational resource or relationship management goal (secondary)** to maintain or improve on the pre-existing relations they had with him. Vho-Nyelisani's unwelcoming response is carried in the question formatted message that sounds impolite (p.22), but dampened by their show of allegiance in presenting the two rams. Their message in this regard, achieves a personal resource goal as rams are a valued asset that concern the sources as in the

utterance: “*Na phwidzi mbili muhali*”. (With two rams, the brave one). The positive affect strategy is employed since the message is created and uttered with expression of positive emotions, friendly actions, and appealing impression to improve their relation with the target which indicates their positivity towards him ultimately dampening his anger as he utters: “*A vha swike*”. (Let them come in). The utterance indicates an achievement of the intended influence goals by Vho-Nematswerani and Vho-Neswiswi (sources) who through positive affect in their messages persuaded Vho-Nyelisani (target) to comply to their request by doing what they want (allowing them entry to his residence).

In GPA as a model their pre-giving strategy messages serves the purpose of an error free approach. In the same degree the sources determined how the task of interpersonal influence during interactions would be executed beforehand by preparing the rams. Therefore, it explains the planning and action process engaged through messages accompanying presentation of the rams leading to Vho-Neswiswi’s compliance and continue with the conversation as the relationship is aroused. Vho-Nyelisani resumes the source role in attempt to **gain assistance** with regards to ‘the old man’. The form of information seeking request reflects a negative effect in the interpretation of the current position assigned to Vho-Dzegere as a Chief downgraded to an inferior status referred to as an ordinary ‘old man’ in the message. His intentions with the message is **change relationship** as he escalates his relationship with the two headmen while de-escalating their relationship with Vho-Dzegere. The next turn in which Vho-Neswiswi responds demonstrates Vho-Nyelisani’s achievement as Vho-Neswiswi uses the pronominal ‘*u*’ denoting allowing continuation of recognition to Vho-Dzegere’s current triviality. Vho-Nyelisani’s second turn on Vho-Dzegere’s position confirms his relegation as his death is also designated insignificant by Vho-Nyelisani message to the two headmen as his narration of how he perished violate burial processes of a community’s political head formerly addressed as the Chief - culturally the position is never forfeited and therefore deserves proper traditional burial formalities from the surviving members.

By the conversational turn that follows (p.23), Vho-Nyelisani changes the topic pursuit for a different goal **enforce rights and responsibilities**. As the message source generates a multiplicity of **gain assistance** goals to different message targets present in the setting, the statements tied to such decisions for his actions consist of messages for addressing psychological and logical



concerns such as - the rams should be slaughtered for the visitors, food and drinks to be brought to quench their thirst before Vho-Ḽeswiswi and Vho-Ḽemuṭanzhela leaves. Vho-Nyelisani gives a final request in this scene enforcing rights and responsibilities to Vho-Mmbangiseni that he should invite everyone for '*tshikona*' (a communal dance) that will take place the following day.

Interpersonal interactions in Scene 2 (p.24) manifest a message production process within a specific concrete situation which influences roles and goals generated in construction of social perceptions. Zwiito's message aims at accessing information about Vho-Ḽeswiswi and Vho-Ḽemuṭanzhela's attitude towards Vho-Nyelisani. In trying to **gain assistance**, her rhetoric questions are argumentative against their visit to Vho-Nyelisani noticeable as she finally asks: "*U luvha zwithu-de?*" (To honour for what?). The question asked demonstrates emergence of problems and aggravation of differences between the source and the target of the message as the source would like to warn them against supporting the third party. In the process of resistance to Zwiito's advice, Vho-Ḽemuṭanzhela assumes a source role by aggressively throwing an idiomatic expression questioning her normality in his attempt to stop her from badmouthing Vho-Nyelisani by **giving her advice**. As she continues with her warning, he explicitly provide reasons for his resistance to comply with her advice until Vho-Ḽeswiswi suggests abandonment of the topic and not address her concerns to them. Zwiito's persistence through information seeking questions displays how the interchange of goals within source-target conversation where each pursues his/her primary goal occur in specific communicative situations. Vho-Ḽemuṭanzhela and Vho-Ḽeswiswi display their firmness in character and their unwillingness to comply to Zwiito's requests (mostly in inferences) confirms that inability to respond to source's demands indicate that in compliance-gaining episodes, the target may challenge the message as he/she declares it defective therefore he/she may not passively accept the request. Vho-Ḽeswiswi's final response (p.24) displays an interwoven pattern of structuring messages for arguments in persuasion. He supports Zwiito's inference that the *tshikona* (a predominately royal male dance) is coming in honour to the late Chief which traditionally is procedural, therefore his argument supports the position he has taken in defending Vho-Nyelisani's decisions and activities. In compliance Zwiito stops asking further questions or forwarding more compliance-gaining request or obstacles.

In Scene 3, the compliance-seeking situation is created where the characters emerge as potential persuaders through what each of them utters. Their messages display different versions of



interpersonal persuasive attempts ranging from **gain assistance** by Vho-Nyelisani emanating from a need for compliance to **enforce rights and obligation** as he requested that in his previous messages. Vho-Nematswerani's response explicitly justifies compliance to the Chief's request providing 'threat' as the strategy he used in his influence attempt. In the situation the participants agree that every measure is taken to constrain obstacles as they **share activity** in making sure that royal household do not cause trouble and the community complies. Compliance by the community as "*tshikona*" dance is being performed confirms Vho-Nyelisani's command and domination as he explicitly produces an **enforce rights and obligation** goal as he instructs Vho-Nematswerani to accompany the group to Vho-Dzegere's house to offer condolences. His acceptance of the message indicates compliance gained.

Persuasive messages in the conversational turns that follow (p.25) portray a shift of goals during the interaction. Vho-Mmbangiseni raises a concern relating to Tshafhome messengers. The messages raise the notion of role awareness in the GPA model where in this case Vho-Mmbangiseni seems to be attempting to **change orientation** of Vho-Nyelisani so that he considers taking up Tshafhome's Chieftaincy offer. As Vho-Nyelisani raises questions of resistance to that idea, Vho-Mmbangiseni provides explicit hints in forms of supporting arguments, concerns and plans to encourage and explain why Vho-Nyelisani should consider and be willing to comply. Vho-Nyelisani's resistance plans in the message during the interaction challenge the source message as defective and to him there is no need for action to be taken.

In Act 5, Scene 1, Zwiito's utterance displays the interpersonal communication from the relational model perspective that denotes communal sharing. Her primary goal for approaching Vho-Nyelisani's courtyard is **change relationship** in that perceptually her message to the Chief and his headmen is that she sees herself as possessing common bonds of tribal relationship sharing same values and beliefs with them. Her aim in the influence attempt is to escalate the relationship in showing gratitude to what has happened (p.26) anchoring her message on her own evaluation on what is socially appropriate. The utterances denote her self-identity against that of her targets who have authority above or over her with regard to how they should evaluate her behaviour. Her expectations is that they change and adopt a positive attitude towards her. In turn her message irritates the headmen who interchangeably show explicit rejection of her assertions without giving her any chance for further explanations. She is then **given advice** to leave the scene criticizing her

for her unwelcome behaviour especially as the situation demanded male attendees only. The message is clear that Zwiito is not welcome, consequently as she persists to take her turn in the conversation, she receives a ruder message in an explicit instruction which carries **enforce rights and obligation** from Vho-Ramasunzi. The conversation concludes with Vho-Nyelisani **giving advice** that the headmen eat before dispersing while he also **seeks permission** to take a nap which are both primary goals.

Production of compliance-gaining messages in Scene 2 conversations commence with the headmen (introduced by Vho-Thinavhuyo as ‘the people’) influence interactions with the primary goal of **obtaining permission** into Vho-Nyelisani’s residence. The response message carries a request for information on where the so-called people come from as a primary goal of **gain assistance**. After Vho-Thinavhuyo’s explanation that there are messengers from Tshafhome, he allows them to get in and with an immediate reaction he chooses to utter: “*Ho tshinyalani vhananga?* (What has gone wrong, my children?). The message wording is constructed with clarity and therefore restrict them to provide a direct response. Their conversational turn pronounce their primary goal as **share activity** request (p.27) which Vho-Nyelisani should comply to. In their strategy they point out an argument that his master is ill as the reason that should convince him to comply since it is anticipated that his master will ultimately benefit if he does. As the message target, he does not passively accept their definition of the situation, but challenges their request stating his inability and unwillingness to comply urgently, and put the planned action to be taken for the following day (p.27) as his resistance to compliance strategy. After a while Vho-Dembebele comes up with an issue of seeking to **obtain permission** to leave - a primary goal he achieves when Vho-Nyelisani’s responds saying: “*Othe o naka, vha vha vhudze uri ndi henefho matshelo*”. (It is well, tell him I will be there tomorrow).

After Tshafhome messengers’ departure, Vho-Nyelisani remains with a problem which he shares with Vho-Mmbangiseni. His expressions about the information he received indicate the knowledge he has on the situation and the truthfulness of his beliefs or cognitions about the issue. He decides to **gain assistance** from Vho-Mmbangiseni who in turn **gives advice** that he better go home first to find out what is happening. Vho-Nyelisani’s resistance to the advice emanates from his evaluation about the matter. He considers his call as permanent and feels bad about it as he still has obligations to fulfil in his current position which are obstacles to comply with the request from

Tshafhome. Since the episodic nature of the information ultimately requires Vho-Nyelisani's actions on what to do about the people that are important to him, Vho-Mmbangiseni continues **giving him advice** that it would be better for him to allow more time before taking a decision.

Scene 3 commences with a conversation when Vho-Nyelisani summons his wife with an attempt for **enforce rights and obligation** goal with the intentions to brief her about his interactions between Tshafhome messengers. Vho-Thinavhuyo **gives him advice** stating his cultural orientations as a reason for going to find out why he is being called - which is a communal problem solving strategy to messages carrying compliance-gaining requests. Irrespective of obstacles she observed, her advice reveals an aspect of preserving a positive face towards his own people in Tshafhome which Vho-Nyelisani agrees with although he resists leaving immediately suggesting to stay one year in Lumbelule. Important to persuasion as a process, Vho-Nyelisani's message content displays his understanding of his environment and self-identity and emotional attachment to his newly established social group versus his group of birth. His main obstacle is that his departure may lead Lumbelule to be taken over by the enemies.

In this conversation, in her attempts to circumvent Vho-Nyelisani's anticipated problems, as an anticipated beneficiary to Vho-Nyelisani's choices, Vho-Thinavhuyo's messages show reactions and adjustments in pursuit to compliance for achievement of a goal. She **gives advice** with an assumption of **sharing activity** in achieving these specific goals in the following manner:

*"A huna na zwivhuya. Zwothe zwi a fana. Ndi mafhungo a rine othe haya. A hu na vhane vha sa do lila nga vhone. Tsho salaho ndi uri vhone vha dikhethela ane vha funa u farisa".* (There is nothing good. Everything is the same. This is our matter. There is no-one who will not complain about you. What remains is that you choose the one you wish to assist).

Her narration of the personal assumptions and knowledge of circumstances under which Vho-Nyelisani is operating and her recognition of Vho-Nyelisani's power and rank (both familial and communal) status in the matter, her arguments on voluntariness to choices of his actions, strategically insinuates his willingness to change. The successful outcomes of Vho-Thinavhuyo's message is revealed in his response as he retrieves from his memories the benefits he gained as he grew at Lumbelule. His message displays politeness and how he preserved his positive face in avoiding stating real reasons for non-compliance to the messenger's initial request.

While he is still raising Vho-Mmbangiseni's non-arrival, he arrives stating that he has been sick before being asked. He specifies sickness as an obstacle to compliance to the Chief's previous request to him. Vho-Mmbangiseni's excuse is a request for pardon emanating from the communicative interactive situation where the conversation is managed locally by participants who control their turns. His conversational turn continues from where he left the previous day. Vho-Nyelisani avoids addressing the obstacle by attempting to **gain assistance** relating whether he should stay or not. Vho-Mmbangiseni indicates his non-committal to the decision that he might make. But to save face to Lumbelule's Chief, Vho-Nyelisani sends Vho-Mmbangiseni to request Vho-Nematswerani to go to Tshafhome with an **enforce rights and responsibility** goal. In **giving advice** on presentation of the matter in Tshafhome, Vho-Mmbangiseni should advise Vho-Nematswerani not to reveal a lot of issues to avoid embarrassing both Vho-Nyelisani and the Chief in Tshafhome - an aspect of saving face in the politeness theory (stating illness as a reason for Nyelisani's non-compliance).

Vho-Nematswerani's sudden return surprise Vho-Nyelisani who attempt to **gain assistance** from him by asking why he didn't delay in Scene 4. Vho-Nematswerani's explanation is that he came back with Tshafhome messengers. Vho-Manduna responds by saying that they were directed to come back with him - a goal oriented communicative situation aimed at satisfying the needs of Tshafhome's Chief whose message have multiple goals to be accomplished since both the messengers and Vho-Nyelisani should **share activity in enforcing rights and obligations**. In this instance, Tshafhome's Chief as the source persists in giving explicit directives that Vho-Nyelisani should adhere to within a clearly specified time frame. The message on time frame specification serves as motivation for the target (Vho-Nyelisani) to be willing to comply.

Before Vho-Nyelisani could say anything, Vho-Mmbangiseni intervenes **giving advice** to him that no other response is relevant except leaving Lumbelule arguing that it is an understandable and reasonable request. He also suggests plans to control obstacles for execution of actions required in the process of going to Tshafhome in supporting ability to comply. The arguments provided in this situation leaves Vho-Nyelisani with no alternative but comply as he agrees with the requests and suggestions. He concludes by hinting on what needs to be done the following day directing Vho-Mmbangiseni on the obligations he needs to comply with regard to Lumbelule council day to day activities.

In Tshafhome, the Chief is gratified by Vho-Nyelisani's arrival as compliance to his directive and invite him with a **share activity** goal to a separate meeting which he declares as a way to meeting the old lady. The message for separation of the two from other council members is generated as a strategy to discuss and convince Vho-Nyelisani without interference of other council members probably with the idea that their discussion and arguments should be considered as high level decisions dictated from his position of power. In the interaction, the Chief's choice of compliance-gaining message is planned and strategised to be seen as an influences attempt aimed at gaining compliance by stating how Vho-Nyelisani's compliance to the request will benefit people of Tshafhome. The goal of **gain assistance** is further extended by the argument that complement Vho-Nyelisani's abilities and accomplishments in his current position. The praises (p.30) leaves Vho-Nyelisani (target) with no option, but confirm his willingness and availability although there are still obstacles that prevent him to assume his duties in Tshafhome immediately. Consequently, he requests to **obtain permission** to stay in Lumbelule for a year which is granted. They move back to the courtyard where the Chief thank the messengers for complying with his initial request and further make a request that they go well taking care of Vho-Nyelisani. The message to them has an **enforce rights and obligations** element in communication and message production as goal pursuit.

Scene 6 (p.30) present a face-to-face communication setting where interactions are woven around a familial and communal relationships where exchange of messages contain mutual influence and agreements on actions to take. Goal formations are exposed when Vho-Nyelisani grants permission directing that Vho-Mmbangiseni be summoned to enter as Vho-Thinavhuyo articulates: "*Vha khou vhulahwa musanda Vho-Khotsimune*". (You are being called by the Chief, uncle.). The utterance carries an **enforce rights and obligations** goal meshed with the conversation management secondary goal that indicates social appropriateness with an impression to save face. Vho-Nyelisani's turn exposes his intention to **gain assistance** seeking to be informed on how he remained with Lumbelule people. After the pre-request formalities, Vho-Mmbangiseni's turn (p.31) carries a **gain assistance** goal on how he responded to the Chief of Tshafhome. Vho-Nyelisani evades the correct response, by saying that he told the Chief that he will still think about it. While Vho-Mmbangiseni continues arguing that about Lumbelule's position and how he will try to rule it (since the possibility of Vho-Nyelisani's departure is high). Vho-Nyelisani proposes

for **sharing activity** in abandoning the subject resulting in Vho-Mmbangiseni leaving the scene while Vho-Thinavhuyo enters. Vho-Nyelisani commences the conversation by **giving her advice** that she should be packing items in preparation of leaving. Her response exposes the deficiency and incompleteness in Vho-Nyelisani's message in that she then asks for more information. After receiving the information, she demonstrates readiness to comply, yet complains that there is no place to rest in the world. Her message of unpleasantness in actions to take, irritates the Chief and as she is requested to repeat the statement - a **gain assistance** goal - she quickly adjusts her message into a compliance-gaining to save face.

Scene 7 (pp.31-32) interactions consists of influence attempts emanating from situational and cultural settings where persuaders and persuadees are actors while influence interactions carry message in the form of requests and directives to be acted upon. In these messages, the primary goals to be achieved range from **enforce rights and responsibilities and share activity** displayed in various forms of compliance - seeking interactive turns by participants in the conversation. Vho-Nyelisani as the source of messages strategically planned his actions by which he justifies his every movement and actions providing arguments for assembling the headmen first. From the onset as the initiator of the conversation, his turns indicate an engagement of maintenance episodes where the message addresses source-target relationship. The case in which in his desire to be successful, he weaves his messages to be effective in avoidance of relational damage to preserve a positive face to both the headmen and the community. Achievement of his persuasive goals is recognisable from his targets responses as they bow to his final address with cultural and Chieftaincy praises.

### 3.4 PROSE: T.N. MAUMELA: MUSANDIWA NA KHOTSI VHO-ḲIWALAGA

The first chapter of the novel introduces the social setting with simultaneous introduction of characters descriptively framed within the succession of related events. The description of events flow from the social constructive perspective as the characters' interactions depict imagined behaviour of cultural life of Vhavenda in that age. In terms of persuasion and compliance-gaining messages, narration of events and conversations among the characters in the goal pursuit in text display the GPA model of message production for goal pursuit.

Erasmus-Kritzinger, Bowler and Goliath (2011:35) express that through communication people would like to live in harmony with others while Tracy (2010:726) describes communication as an activity for offering solution to problems, the text exhibits the same. On (p.1) the interaction between Tshipali and Vho-Nyamueni appears as follows:

*“Vho-Aieni! Vho-Aieni! Mushandiwa khoyu o-o rwa vhañwe.”* (Aieni! Aieni! Mushandiwa is beating others).

*“U ni rwelani Tshipali, nwananga?”* Ndi Vho-Nyamueni *vha no ralo.* (Why is she beating you, Tshipali, my child?” Nyamueni says).

In the first adjacency pair above, the speech act marks a distinguishable feature of children speech matching the event and the communicator. Within the GPA theory of message production, the statement is generated with intent to pursue Vho-Nyamueni for rescue from Musandiwa’s bad behaviour of beating her. By inference, it a compliance-seeking message for **gain assistance** goal which Tshipali wishes to achieve through Vho-Nyamueni. Her request for the reason why Musandiwa beat her indicates that the message sent by Tshipali is insufficient, therefore her question becomes a **gain assistance** goal too. Her response: *“O-o nrwa, o-o tswa maḍi yavho, o-o bika matope. Nḡe nda ri ndo-o amba, zwino ene o-o rwa vhañwe.”* (She-she beat me, she-she stole your water, she-she cooked mud porridge. I said I...I will report her, and now she has beaten me up). Tshipali provides justification for having communicated with Musandiwa before her mother’s arrival. The message is understandable because Tshipali follows the procedural knowledge of message production by providing the reason why Musandiwa beat her. The justification of her message to Vho-Nyamueni excites her as she immediately adds: *“Ee, shone, muthu wanga ḡamusi vho o ḡi rwa”*. (Yes, pity you, today you are going to get punishment). The statement explicitly pursues Vho-Nyamueni to perform a two-fold activity that will make Musandiwa change in her behaviour of beating Tshipali and playing with her water which she is convinced that in her capacity as an adult is able to perform. Musandiwa interprets Tshipali’s message very well and senses gravity of the matter as she interjects by politely persuading Vho-Nyamueni to ignore Tshipali’s messages, but in justification of her actions, she provides contrasting actions countering the action described by linguistic denotations *“tswa”* (steal) against *“ka”* (draw). The meaning brought about by the word *“ka”* (draw water) and when used with an adjective *“maḡuku-ḡuku”* (little-bit) becomes a lighter and less serious offence. Her message is an appeal to her mother that she reconsiders her possible decision to comply to Tshipali’s request.



The response: “*Aiwa, arali no dovha na tambisa maḍi anga, ndi zwone no shuma na a tambisa*”. (Never mind, if you played with my water again, it is fine you did well by wasting the water) The message in this verbal irony is produced with the tone indicating incongruence of the message created for reporting bad behaviour and what Vho-Nyamueni expresses as fine deeds. The message in Vho-Nyamueni’s final utterance in this instance indicates an unfinished business to be completed in the near future as exhibited in the following on (pp.5-6):

*A, a tshi swika muḥani mme awe ndi u mbo ḍi thoma u mu sema, thovhela, “Musandiwa, ḥamusi no tou ntshuma zwone zwihulu; hune na ntshululela maḍi anga, ni tshi a ḥḍela hone u tou tambisa fhedzi-fhedzi? Naa ni tou vha muthu-ḍe a no kaidzwa tshithu tshithihi a tshi dovha, Musandiwa? Matsiko hezwi vha tshi khou ralo vha tshi khou mu sema, vha khou ya khae nga zwiḥuku nga zwiḥuku vho dzumba luḥanwana lwavho nga murahu. Vha thoma u nga vha no livhaleḍza zwavho, khathihi fhedzi vha mbo ḍi nga tshanḥa khaḥa, vha ri u mu dzhoredza luya luḥanwana vha tou nga vha sa tou ita na u mu shanduledza “... Yowe-yowe nandi Mmawe, kha vha nnditshe! Ndi ri kha vha nnditshe nandi! Yowe-yowe! Ndi ri ndo laḥa, vathu! Ndi ri a thi tsha ḍo dovha, nandi, nandi....” A no ralo ndi ene Musandiwa, hezwi musi vha tshi khou mu nyambudza.* (When she arrives home her mother starts to rebuke her, “Musandiwa today you wronged me you took my water just for playing only? What kind of person are you who always repeat a same mistake, Musandiwa?” While saying that she was going straight to her slowly with a small stick behind her back. Immediately she then holds her by hand and beat her with a small stick. “! Mom! Mom leave me! Please leave me! I will never do it again! I will never do it again, please, please...” That was Musandiwa who said so, when been beaten).

Vho-Nyamueni’s message reminds Musandiwa of the mischief that she was engaged in and questions about her behaviour of repeating the same mistake. The intention of the message encoded in the utterance is produced with conscious awareness towards influencing the target to change her unpleasant behaviour. Following the GPA theory, the source of the message aims at accomplishing a **give advice** goal. In the discourse above, the **give advice** goal is accompanied by coercion since the behaviour change is anticipated to be achieved by employing physical force in the form of punishment during persuasion. During her yelling Vho-Nyamueni spans Musandiwa in ensuring compliance in the future which is a feature of forcing during parents who have the power and powerless children interactions. In this type of persuasion, the target is left with no option or choice except compliance to the message evidenced in her message through screams indicating willingness to comply showing that persuasion was successful.

Although Musandiwa showed a sense of remorse and readiness and willingness to Vho-Nyamueni’s influence attempt, her mother’s actions evoked feelings of anger which engendered



unfavourable emotional response leading to her decision to leave her homestead. Vho-Mufanadzo, her aunt's (junior mother) message to her mother on (p.6) is aimed at **giving advice** on stopping Musandiwa from leaving home which Vho-Nyamueni refutes arguing that Musandiwa should not be persuaded to stay since her anger will soon subside and she will return home. Vho-Mufanadzo pursues her goal no further and abandons it. Later Musandiwa returns home and asks for food – a **gain assistance** goal which her mother complies. On page 7 Musandiwa asks her mother for a bucket for fetching water which is a message produced with the intention of **gaining assistance** from her mother. Her mother complies **giving her advice** that she fetches clean water which she responds positively as acceptance of the advice provided.

On a certain morning, as Vho-Nyamueni leaves home to do some shopping, she **gives advice** to Musandiwa that she plays well with other children, and not misbehave promising that she will bring back delicious bread. Musandiwa promises to comply with the requests made. Coming home from playing, she discovers that her mother is not yet back and asks Vho-Mufanadzo where her mother is - a **gain assistance** goal. She complies by engaging in a conversation wherein she explains the reasons why her mother is not yet back politely persuading her to eat her food. She initially refuses, but Vho-Mufanadzo persists pleading reasons why she should wait that they visit her mother at the hospital the following day until she agrees. When Vho-Liwalaga arrives home Vho-Mufanadzo immediately requests for information on the state of Vho-Nyamueni's injuries - a **gain assistance** goal which Vho-Liwalaga complies with by giving details of how the accident happened in detail.

The author's narration on page 10 introduces a conversational event in which Musandiwa requests for information on visiting times at the hospital - a **gain assistance** goal which Vho-Mufanadzo complies and then asks a nurse for the direction of Vho-Nyamueni's bed which is another **gain assistance** goal complied by the nurse. The conversation between Vho-Mufanadzo and Vho-Nyamueni including Musandiwa on page 11 consists of information seeking messages whose interaction goals is **gain assistance**.

Some goals are embedded in the narration: **share activity** - going to the hospital, **give advice** through threat at hospital when Musandiwa refuses to leave. In the narration of events, the following day Musandiwa insisted (through crying) to go to the hospital with his father - the **obtain**

**permission** goal accompanied with an arousal management secondary goal influence interactions. Vho-*Liwalaga* refuses to go with her. Then Vho-Mufanadzo utters:

*“Yuwi, Vho-*Liwalaga* a vha sokou mu litsha a yo tola mme awe naa? Vha mu tungufhadzelani n̄wana wavho nandi, ngeno vha tshi khou vhona mme awe vha siho,”* (Hey! Vho-*Liwalaga*, can’t you just leave her to go and visit her mother? Why are you making your daughter sad, while you see that her mother is not around?)

This is Vho-Mufanadzo’s influence attempt with **give advice** goal in supporting an **obtain permission goal**. In this instance, she is trying to increase the potential for success in gaining compliance from Vho-*Liwalaga*. Vho-Mufanadzo’s persuasive message is woven hierarchically conforming to situational constraints that support why Musandiwa should go visit her mother. But, his response goes like this:

*“Uyela mini hafhu a tshi bva hone mulovha? Nahone n̄ne a thi funi u tshimbila na n̄wana namusi. Ndi t̄odou t̄avhanya u vhuya. Zwino nda t̄uwa nae, vhunga a sa t̄o tshimbilesa, fosamuthaimi u vho t̄o ndindedza ndi si tsha swika fano nga tshifhinga tshe nda anganya tshone.”* (Why is she going again because she went there yesterday? In fact, I don’t like to walk with a child today. I want to come back early. If I go with her, as she will walk slowly, sometimes she will delay me as I would like to come back on time).

Vho-*Liwalaga* as message target opposes the request clearly providing his rationale for refusal by criticizing the source’s views indicating reasons for his noncompliance. Observing that Vho-*Liwalaga* is not willing to comply, Vho-Mufanadzo persists on compliance-gaining (p.12) saying:

*“Vha khou gidimela u vhuya vha tshi ita mini hune vha vhuya vha tou lamba u t̄uwa na n̄wana wavho, a tshi tou tama-vho u yo vhona mme awe?”* (What is it that you are hurrying for refusing to go with your own child, who wishes to visit her mother?)

The message displays her disagreement with the obstacles provided and stability in persistence on why her husband should comply constraining any other obstacle. Vho-*Liwalaga* raises that he will be hurrying to the royal courtyard since he is summoned by the Chief as an uncontrollable obstacle for noncompliance. According to Vho-Mufanadzo the excuse is ridiculous and strategically continues the conversation by offering reasons why he should ignore the Chief’s request and prioritise the family request and comply. Her verbal choices for the interaction goal highlight the positive consequences in terms of his relationship with his daughter and how noncompliance will attract curse from God. Vho-*Liwalaga*’s resistance also carries an equally important interaction

goal and reasons why he is rejecting Vho-Mufanadzo's message. To him, ignoring the Chief's request will make him look bad which is inappropriate for the situation as the day was already arranged with the Chief to be sent somewhere and promised to comply. Consequently, noncompliance to the Chief's request will cost him their relationship which is a resource goal message.

The conversation carries persuasive messages from Vho-Mufanadzo who in seeking compliance relies on multiple situations schemas to achieve her goal. Her influence messages are issued appropriately as she adapts them in response to her target's obstacles from the context in pursuit of her goal which is a critical component of communicative competence as she utters:

*“Naa Vhamusanda vha mini kha mafhungo a fhamo mutani washu. Hezwi zwa u rangisa mafhungo a Thovhele phanda ha ashu ndi u khakha.”* (Who is the Chief in the matter of our family. Your behaviour of putting the Chief's matters before ours is wrong).

Within the GPA model, the discourse is composed of plans that drive on to get compliance by criticising and attacking him on a personal level so that he complies. His response:

*“Naa hone u yo shuma mini, hafhu mulovha a tshi bva hone. Afhu o vha vhona mulovha, zwino u yo dovha u yo vha vhona mini? Nge ndi ri kha a sale ndi do tuwa nae matshelo li tshaho”.* (What is she going to do, because she went there yesterday? She saw her mother yesterday, what is it that she going to see today?” I say that she stays behind, I will go with her tomorrow).

His response is controlled by the content of her initial request, therefore he challenges her definition of the situation as deficient because of the reason he advances from his memory also providing conclusions that Musandiwa remains as it is not necessary to go with him and further suggesting that she will go with her the following day - the planned action may be put for later. Vho-Liwalaga shows that he is not willing to comply.

Nonverbal communication plays a significant role in persuasion. Musandiwa's crying has an impact in message production since it carries an element of manipulation limiting the target to act at his free will. Musandiwa's persistence accompanied with crying and anger are emotional tactics with distinctive goal or motivation for action, i.e. either to soften him up or to make his father feel guilty and comply. Her father does not seem to be convinced as he considers Musandiwa's actions of nagging or troubling him unnecessary not warranting compliance since she will get tired. Vho-

Mufanadzo continues the conversation showing the value of her husband's compliance (p.12) specifying the positive qualities for agreeing to go with her; she will sleep peacefully, stop crying, develop well physically and has no problem of walking on her own. His final words in the conversation: "*Ea, ariḁi-ha, ndi zwone, fosamuthaimi ndi nga ḁi sokou ḁi ṽuwa nae zwanga nangweni...* (Ok! It is fine, maybe I should go with her...) in this instance Vho-Mufanadzo may be described as a competent communicator with appropriate social communicative skills that play a crucial role in compliance-gaining messages resulting in successful goal attainment.

At the hospital, Vho-Liwalaga's request on (p.14) goes: "*He nese, vhala mulwadze wa uḁa mmbete vha ngafhi?*" (Nurse, where is the patient of that bed?), confirms Berger's (2010:111) allusion that message production and message choice is fundamental to communication regardless of the particular context within which communication takes place and their cognitive developments guide them to attain goals effectively. Vho-Liwalaga's message to the nurse contains a simple request for information with regards to the patient on a specific bed explicitly expressed as a **gain assistance** goal. The nurse's response: "*Ai, izwi ndi vhone? Hu tou ita hani-wee? Hi, a ri tsha ri ri a vusa*". (Oh! Is that you? How are you?), in the adjacency pairs, the insertion sequences carry topic avoidance messages. The message by the target does not show compliance since she decides to perform other actions before addressing the source's initial request through her/his talk. When Vho-Liwalaga realises that his request has not been addressed he repeats: "*Haiwa, ro ri tshani ri yo tola mulwadze washu.*" (No, we are here to visit our patient). Although the goal of the message is the same as in the first request, the rephrased version is chosen in reference to the purpose and not repetition. This makes the nurse (target) to realise that she has violated a pervasive conversational pattern and utters: "*Oo, vha khou vhudzisa vhaḁa mulwadze wavho?*" (Oh, are you asking about your patient?). The question structural features denote decency in awareness of the request made and the delay in compliance.

In the doctor's office, when the doctor asks Vho-Liwalaga about his relationship with the patient, the goal is **gain assistance**, he responds with specificity on the relationship and the purpose. She shows compliance to Vho-Liwalaga's first request by explaining to her that his spouse passed away. Vho-Liwalaga's requests to Musandiwa are composed of verbal and nonverbal speech acts produced as commands with **share activity** goal which he expects immediate compliance from his target. Musandiwa finds his messages absurd (p.15) as their goal for visiting has not yet been

accomplished and start making request for more information with regards to her mother's whereabouts. Musandiwa continues seeking for information as Vho-Ḳiwalaga's insistence for **share activity** goal in leaving the hospital vicinity does not seem appropriate. Vho-Ḳiwalaga expect compliance without providing reasons for their departure which Musandiwa deem unnecessary but through the tension in Vho-Ḳiwalaga's voice and dominance in the message she ultimately complies.

The influence attempts in the interactions between Nyadzanga, Vho-Mufanadzo and Vho-Ḳiwalaga on page 16 consists of **gain assistance** as Nyadzanga is persuaded to take Musandiwa to school and give advice on how Nyadzanga's compliance will benefit Musandiwa. Vho-Ḳiwalaga encourages her to see the need alluding her mother's passing away and empathy as the motivating factors to constrain the anticipated obstacles denouncing them controllable. In this case, the nature of the situation becomes a factor that dictates compliance as the appropriate behaviour expected from Nyadzanga. Nyadzanga accepts the arguments provided and judges them as addressing possible obstacles and accepts going with her. Other compliance-gaining messages with a **gain assistance** goal occurs when the school girls ask Nyadzanga whether Musandiwa is going to attend school which she complies by providing doubtful reasons to the sources, but later in compliance to their request for information confirms it as true.

In the conversation between Musandiwa and her aunt, Vho-Mufanadzo requests her to tell her about what she did at school - a **gain assistance** goal which she attempts to achieve. Musandiwa refuses to divulge challenging the source asserting that there is no need for her to comply because Vho-Mufanadzo does not attend school, she does not know anything. Her persistence through goading lead to compliance as she explains the alphabets to her.

In Chapter 2 social milieu depicts characters' interactions shaping events by showing important changes and developments through message production. Families and acquaintances personal interactions show how compliance is sought in establishing, maintaining, escalating and de-escalating relationships as the actions rise. The compliance-seeking activity between Vho-Ḳiwalaga and the teacher Vho-Ḳegumela on pages 21-22 where the information sought equals initiation of communication which in itself is an attempt to achieve a **gain assistance** goal. When Vho-Ḳiwalaga extends the **gain assistance** goal with regards to his two daughters, Vho-Ḳegumela

complies but continues raising his compliance seeking request with a **change orientation** goal. He provides substantial arguments in relation to how keeping Musandiwa at school will benefit her, but complies with his request about the sister whose performance is not so pleasing. Finally, he also complies with the request on whether he is aware that her mother passed on, which he confirms knowledge thereof.

On page 23 Vho-Mufanadzo responds to Nyadzanga's allegation that she has failed trying to find out how she received the news - a **gain assistance** goal and her response indicates compliance to her mother's request. Subsequently, her mother suggests that she repeats the standard providing pessimistic reasons for great likelihood that she will pass - a **give advice** goal. With the rationale given, she hoped to get compliance from Nyadzanga. Her response: "*Ha, vha ri mini? Ha, zwi a kunda zwazwo...*" (What do you say? No, I am defeated...) denotes a blatant refusal her obstacles being that she lacks ability (I am defeated) and there is no need for the action (I cannot read the same book with my younger sister). The obstacles mentioned by Nyadzanga were not constrained/addressed by Vho-Mufanadzo in her influence attempt message. She also considered them as stable, beyond the target's control and unlikely to change, therefore abandons the goal and agrees with her. Later in the day when Vho-Liwalaga asks about Musandiwa's school results - a **gain assistance** goal, Nyadzanga complies giving reasons why she would not fail. The response satisfies him.

As stated in Gass and Seiter (2012:32-34) that persuasion is an indispensable major component and impulse in human communication, on page 24 when discussing about Nyadzanga, Vho-Mufanadzo requests Vho-Liwalaga that they ask her about her relationship with Muanaŋo - a **share activity** goal. Vho-Liwalaga rejects the message and according to his assessment on the issue he sees no reason for asking Nyadzanga about it. He hints that they rather wait for her to initiate the discussion about, then, they will get involved with the matter - a **give advice** goal. Vho-Mufanadzo's insistence and the arguments she provides on the urgency of the matter since she failed at school she may not be left to fail in getting married do not seem persuasive enough as Vho-Liwalaga's anchor point does not seem to be closer to hers, consequently the goal was thwarted as he refutes the reasons provided until she abandons it.

Musandiwa approaches her father with the message from Vho-Negumela on his choice of the secondary school he wishes Musandiwa should attend. The message influences him to choose a secondary school for his daughter and whether he saved enough funds for the purpose which is a **gain assistance** goal. Following his cognition of communicative intentions in the message, in his judgement he declares himself unable to comply with the first request with the argument that he is uneducated, but he should not worry about the funds as they are available.

After a few days Vho-Liwalaga decides to share the news with his wife she responds as follows: *“Tshelede ya u mu funzisa itsho tshikolo tshine vha amba, vha nayo naa, hafhu ... zwi do tou vha zwingafhani?”* (Do you have money to send her to the school you are talking about, and... how is it going to be?). Vho-Mufanadzo counter-acts her husband’s message by applying refutational pre-emption. She raises objections offering message content to protect and defend her attitude on the matter. Relating to the GPA model, Vho-Mufanadzo’s message use an indirect method and a rational approach during her goal formation. The goal she wishes to achieve through the interaction is **give advice**. She is trying to accomplish it by criticising him at his personal level by asking him whether he has the money, he is not working, the amount he earns is so low and importantly he is unable to buy basic needs in the family. This message is tailored to achieve her goal in that it constraints resistance from the target. On page 26 Vho-Liwalaga uses the same strategy to resist her message showing no attitude change towards his initial stance. The controlling language in his message *“nne mune salafu”* (I myself) denotes clearly that the actions and emotions imposed by his wife during the interaction limit him of his freedom and would like to retain the status quo. In her response Vho-Mufanadzo utters:

*“Tshivenḑa tshashu tshi ri u amba livhi ndi uri livhuya li wane vhulalo, kani a tshi ralo? Tshine nne nda khou tama u divha kha vhone ndi tsha uri tshelede ya u isa uyu nḡwana tshikoloni vha do i wanafhi, hafhu vha tshi nga a vha na?”* (In our Tshivenḑa culture, we say something bad is to make way for the good one, is it not so?)

What I want to hear from you is where will you get the money to send the child to school, doesn’t it seem you do not have it? In the utterance Vho-Mufanadzo designs her message to overcome Vho-Liwalaga’s noncompliance trying to help him realise the need to comply with her request. The message varies speech acts in the form of proverbs and questions as linguistic tools to address



her knowledge and judgements about his inability to provide funds without hurting his feelings that is, saving negative face.

The message choice in his response elevate the episode to be face-threatening as he considers Vho-Mufanadzo's utterance as an interrogation about the money that is not hers which he may not tolerate. Following the politeness theory, Vho-Liwalaga's message as compared to his wife's previous message depicts his power and control over the message source in terms of marriage relationships which culturally, a wife is considered to be married by her husband and therefore may not be control by her. When Vho-Mufanadzo realises that he is far from complying with her request, she creates new plans to enhance her previous messages. In this conversational turn she deploys a variation of plans and selects from long term memory a suitable plan to achieve her primary goal. Subsequent to his rebuff of her message, her follow-up persuasive message (p.26) becomes ruder and aggressive and she continues: "*Inwi vhone, nne ndi khou zwi divha zwauri ... Hai, ya nwananga. Hezwo a zwi nga itwi*". (Hey you, I know that... No, my child's money. That will never be done), compared to her message in the first adjacency pairs, the pattern in this message indicates that the supply of pro-social appeals is exhausted and the importance of the identity and conversational management secondary goals have decreased while she still strives to achieve her goal. In her message she even suggests other plans (Musandiwa getting married to a husband in order to find funds for sending her to school) to influence Vho-Liwalaga to change his decision adding to her goal - **give advice**.

In this compliance-gaining episode, her message plans do not satisfy the threshold for accomplishing the desired primary goal. The impact of the influence message on Vho-Liwalaga's emotions and relational judgements is taken as negative. He is seriously angered by explicitness of Vho-Mufanadzo's message which he considers as demeaning and intrusive, especially because it comes from the woman he married. Within this context, the interactions becomes uncoordinated as the influence turns and topic structure changes from the message inferences. With regard to his ethical judgement and his internal standards, Vho-Mufanadzo's messages show disrespect therefore deserves the negative communicative conduct he is revealing as he continues resisting compliance shouting insults wishing to beat her. As she runs away he utters:



*“Vhunga ni tshi khou shavhela henengeyo, hu vhe u mbo di dzula henengeo tshothe, ni songo tsha vhuya hafhano muḑini wanga”.* (Since you are running there, stay there for ever don’t ever come back to my house).

The outcomes of this communication scenario displays the complexity of situational processes during message exchanges where the source wishes to accomplish a specific goal against the target’s comprehension of the source’s expressions. When the target’s interpretive intention may not be aligned with the source’s communicative goals (through conversational choices or strategies), the consequences become negative (represented in the conflict between Vho-Ḳiwalaga and Vho-Mufanadzo). It consequently leads to goal blockage and abandoning a goal which may function as a contingency plan.

During discourses above, the purpose of communication developed into conflicts where one individual was seeking compliance while the other partner in the situation resisted compliance to the messages produced in servicing the goal. The conversation between Vho-Ḳiwalaga and Vho-Maswoliedza on pages 27-28 demonstrates how multiple goals are pursued through information sharing interactions. Their conversation begins with Vho-Maswoliedza requesting for sitting down with Vho-Ḳiwalaga as a **share activity** since he has matters to discuss with him. The purpose of his visit being that he was sent by Vho-Mufanadzo who seeks to **obtain permission** to return home. In this instance, Vho-Maswoliedza is compelled to produce messages that will help manage identities and restore relationships while influencing Vho-Ḳiwalaga to accept taking back his wife. Culturally a R10 note is considered as nonverbal manipulative and persuasive pressure to charm Vho-Ḳiwalaga in complying with his request. The action is judged ethically acceptable in Tshivenda culture, although Vho-Ḳiwalaga still refuses the offer. Vho-Maswoliedza uses his tactics by choosing messages that provide comfort and pleading that she be pardoned since she also considers herself guilty. These actions are conducted as sub-goals in fulfilling an **obtain permission and change orientation** goal until Vho-Ḳiwalaga complies by saying:

*“Ndi zwone Vho-Maswoliedza, khumbelo yawe ndi khou i ṡanganedza. Fhedzi a songo zwi dovha na ḑuvha na ḷithihi”.* (It is fine Vho-Maswoliedza, but she must never repeat that even one day).

During the same communicative context, Vho-Maswoliedza produces the message that contain inferences that goes beyond the scope of the words specifying that the matter is far from being

settled. He strategically shifts the focus to achieve his communicative purpose in furthering the discussion with Vho-Łiwalaga stressing that he is speaking like a friend **giving advice**. In the case Vho-Łiwalaga shows him that by implication his message is incomplete and unclear (a quantity maxim of conversations is violated) he has to justify his message so that he may understand it - a **gain assistance** goal. He **gives him advice** that it is true that Vho-Mufanadzo may not be satisfied when Musandiwa's education is supported from Nyadzanga's lobola. As much as Vho-Łiwalaga agrees to the idea, he asserts his inability to comply the obstacle being that there is no one who proposed marriage to her, otherwise he agrees with the concept as it would stop the disagreement. Vho-Łiwalaga persists on his willingness to comply provided someone comes and propose her.

The communicative goals found in episodic units on pages 29-30 commence with **gain assistance** goals when demographic information is sought between the characters while sharing such information becomes an element of compliance to requests made. Within the first unit, Vho-Madugu and Vho-Łiwalaga engage in a pre-conversational planning session when he promises that he will approach Musandiwa about her willingness to accept marriage proposed by Mafanedza. Although the goal is **obtain permission** or relatively **change relationship** the purpose may not be completed for success in accomplishing an intended goal as Vho-Łiwalaga postpones compliance for later (the following Sunday). Later that day when Musandiwa learns about the proposal, she voices the following:

*“Nxe mbilu yanga mafhungo haya a i athu u a ɔoɔa. Ndi muthu ane a khou funa u thoma u vuledza tshikolo, havho vhathu kha vha vha landule, vha vha vhudze uri uɔa nwana u ri ha funi. Nahone ndi tshee muɔuku.”* (My heart is not yet ready for such news. I want to finish school first, turn down those people and tell them that your child says she does not want. More so I am still young).

The speech acts performed in the compliance-resisting message provide motivation for causes and reasons why the target (Musandiwa) would not comply. In the message the excuses for noncompliance created seem plausible because in her judgement of matters, it is insensible to expect a young girl to get married. In his response to that the content in Vho-Łiwalaga's persuasive message on page 30 the request he wishes to expand is made with motivation in the form of emotional appeal when he states: *“Musandiwa nwananga.”* (Musandiwa my child). The form of address in interpersonal persuasion indicates that issues to be handled are loaded with emotions therefore the source wishes to prepare his target psychologically by reinforcing comfortable

feelings to increase congruity with positive attitude towards the matter. His request is tabled strategically as he articulate his wish for her to accept the proposal before addressing the disclosed obstacles raised by Musandiwa by listing the needs that he may not afford to provide if she fails to comply. Musandiwa refutes that showing her unwillingness arguing that she cannot get married to an illiterate person and she does not expect him to force her into such marriage. The message in Vho-Mufanadzo's (with address and tone of closeness in relationships) contribution reprimands her not to argue with her father as it depicts disrespect - a give advice goal (a negative behaviour) in motivating Musandiwa to become willing to get married. Important to persuasion, she produces messages that refer to her specific knowledge to address illiteracy as an obstacle to marriage. Her message carries a give advice goal that needs Musandiwa's compliance. She blatantly reject Vho-Mufanadzo's message telling her to leave her alone to show that the message has no impact on her initial decision. Vho-Liwalaga's reaction on the matter as reflected in the utterance: *"Iwe, Musandiwa, n̄e a thi ̄ātiswi nga n̄wana we nda tou beba. Ngauri n̄e havha vhathu ndi khou funa u tshi vha funa, izwo-ha u vho ̄do tou vha funa nga swili. Wa sa vha funa u ̄do tou ̄tuwa hafhano mūdini wanga"*. (Hey, Musandiwa, I don't argue with my own child. Because I want you to love this man, then you will love him by force. If you don't love him, you will leave my house) indicates the beginning of factoring coercion in a persuasive communicative situation. His message content contains force and threat for influencing behaviour by trying to expedite immediate compliance. He threatens also to withdraw his support for her as this form of resistance denotes lack of respect for him. The forceful language in the message prompted more resistance that realising that his plans are thwarted and the matter is set aside for the following day when he expects to increase the likelihood for compliance. In the same matter, Musandiwa's stance remained constant making the communicative exercise stressful for Vho-Liwalaga who finally expels Musandiwa for ever. When Vho-Mufanadzo intervenes, Musandiwa shows no remorse and increases her resistance by applying emotions (crying) which in compliance-seeking represent the intensity of her negative feelings in the evaluation of events.

The narrative pattern in Chapter 3 discourses consists of dialogues where characters reveal the rising action of the plot. Musandiwa the protagonist a revelation character remains unchanged by the events that revolves around her. When she arrives at Vho-Mutshinye, her grandmother's home she is asked: *"Ha, mūduhulu wanga, khezwi no tou hwalela na maputu, nahone ni tshi tou nga a*

*ni ngo takala, hi?*” (Hey my granddaughter, why are you carrying these bundles, and you seem not happy, why?). Vho-Mutshinye starts a conversation manipulating the situation of Musandiwa’s way of arrival with an attempt to induce information from her - a **gain assistance** goal. Musandiwa’s response becomes a compliance with the message produced as she explains her circumstances to her grandmother with manipulation of both verbal and nonverbal significations stimulating anger. In this way the explanation in the message also changes Vho-Mutshinye and Vho-Ḳiwalaga’s relationship. After achievement of the first goal and having heard and understood the circumstances and causes of Musandiwa’s arrival, Vho-Muthathedzwa extends the conversation further creating the next adjacency pair. Connected to the initial plans and the current information, Vho-Muthathedzwa adds her message modifying her plans to achieve the next influence goal in the interaction. She articulates: “*Matsina Vho-Ḳiwalaga a vho ngo ʔoʔou khithi... mu nea-shu?*” (It is clear Vho-Ḳiwalaga is not normal... give her?). The interpretation of the message produced by the linguistic expression is euphemistic denoting abnormality or explicitly “madness” in Vho-Ḳiwalaga’s actions. The intention of this message is an influence attempt towards a **change relation** and **change orientation** goal since through the current message whatever actions he performed, should be considered as not normal. The purpose of the message is to de-escalate further the familial relationship between all participants and mostly Musandiwa and her father giving her that the goal she wants to pursue is in order, therefore she has to persist on trying to achieve it. Vho-Mutshinye supports the assertion providing more reasons why Vho-Ḳiwalaga would act strangely towards his own child.

The question of confirmation from Vho-Muthathedzwa on pages 32-33 is an attempt to confirm the reason for her dismissal at home is a bottom-up planning strategy during the conversation (asking for details) carrying a **gain assistance** goal. Contrastingly, her message in the next turn mockingly encourages Musandiwa to have complied with her father’s request to avoid dismissal. The message carries some form of politeness in trying to achieve a **give advice** goal which Musandiwa rejects with the same linguistic tone of politeness. Ultimately each party agrees that she stays and wait for Vho-Ḳiwalaga’s reactions. The following day Vho-Ḳiwalaga arrives at Vho-Mutshinye’s house and after introductory conversation with regards to greetings he seeks to know whether Musandiwa told her grandmother why she left home. Vho-Ḳiwalaga becomes irritated by her response and utters:

*“Vhone vho khakha makhulu wanga, nga u didzhenisa kha haya mafhungo anga na n̄wana wanga. Vho zwi itela ni?”* (My mother-in-law, you did a mistake by involving yourself in the matter between my child and myself. Why you did this?).

The message content is structured in sequences and arrangement that predict persuasion outcomes. In view of the fact that the nature of message in the first phrase of his response commences with explicit expression of wrongful behaviour by the grandmother and his request for the reason why she would act in that manner indicate an offence of serious nature and carries a **give advice** goal. Within this context, his explicitness in the message attracts clear rejection engendering unfavourable emotions response from Vho-Mutshinye who refutes the message because according to her inferences and judgements she may never be blamed for interference when she was never involved in the quarrels between the two.

In trying to manage the interaction in pursuit of his goal, he argues that Vho-Mutshinye’s behaviour was wrong because she should have chased her back to him which is a further **give advice** to her. She rejects the advice (p.34) also arguing that in her evaluation of events she values acceptance of her granddaughter more important, therefore may not chase her away, but distances herself leaving compliance to the request in Musandiwa’s hands. Vho-Liwalaga then adjusts his plans changing the topic of the conversation during the discourse as he utters:

*“Zwino-ha fhungo kheli makhulu wanga, hoyu n̄wana n̄ne ndo da u mu dzhia, fhedzi arali nda do ri ndi tshi amba nae a lamba, a thi nga vhuyi nda ita khakhathi nae ndi do mu litsha, a sala na vhone khotsi awe. Fhedzi-ha, ha bvelela tshinwe tshithu khae, n̄ne vha songo mmbudza, a do vha mafhungo avho vhe vhothe.”* (And now here is the issue, my mother-in-law, I came to fetch my daughter, but if I she refuses when I talk to her, I am not going to fight with her, I will just leave her with you her father. But if something happens to her, do not tell me, it will be your matter alone).

Vho-Liwalaga wishes to accomplish his goal, he devises a plan that will assist him overcome the obstacles created by his message target. The message he produced from his working memory modifies the initial messages by articulating peaceful actions filled with mockery concluded by fear appeals including threats as a strategy to induce compliance. In spite of that, he fails in pursuing Musandiwa to leave with him.

In some instances, communication takes place to affect others, especially in facilitating control over misunderstanding found from actions and reaction during conversations in interpersonal relationships noticeable in the following utterance on pages 35:

*“Naa namusi khezwi ni tshi tou nga a no ngo takala, kani no tshuwiswa nga uyu mulingo u re tsini?”* (Why do you seem not happy today, are you scared of the upcoming examination?).

Vho-Ṁegumela seeks information from Musandiwa - a **gain assistance** goal which she complies by telling him that the inference (that she is angry) in his message is correct, but she is not angered by the examination. After a series of conversational turns while Vho-Ṁegumela persuades her for information, she divulges her fight with her father. He requests to discuss the matter with her father seeking to **obtain permission** from her which she doubtedly agrees with, although over the conversation he postpones the meeting but later advises her to the time after the examinations. Within the same episode, Vho-Ṁegumela motivates her to pay attention to the examinations - a **give advice** influence goal he wishes to achieve.

After the exam period, Vho-Ṁegumela visits Vho-Ṁiwalaga (pp.37-38) as he promised Musandiwa. On his approach to him he declares his purpose for visiting him as concern about Musandiwa who claims her dismissal from home because she refused to marry the man he gave her. Consequently, Vho-Ṁegumela wishes clarity on whether the information is true or not. Vho-Ṁegumela wishes to influence compliance from Vho-Ṁiwalaga who should confirm the allegation to achieve his goal - **gain assistance**. Vho-Ṁiwalaga complies, but hesitates to confirm the truthfulness of the matter stating that she lied about being chased away but left on her own without saying goodbye. In the same turn, his second message is clear that she refused to get married which was very hurting – the behaviour he would never accept. He applies his skills by choosing the message that will enhance his persuasive capacity in his repetition of the question *“Na vhone-vho Vho-Thitshara, a vha zwi vhoni-vho zwauri uyu nwana o khakha?”* (Even you as the teacher, don’t you see that this child is wrong?) and *“Kha vha do mmbudza Vho-Thitshara, vhone a vha zwi vhoni-vho zwauri uyu nwana o khakha?”* (Just tell me teacher, don’t you see that this child is wrong?). While the linguistic strategy (in form of questions) seems to be seeking information or an answer which may lightly be interpreted as a **gain assistance** goal, the questions mean more than that. They further display an attempt to influence him to align his judgement of matters with his way of evaluating Musandiwa’s refusal in pursuit of a **change orientation** goal. When Vho-

Ḳnegumela specify the reasons (obstacles) why Musandiwa would not comply to Vho-Ḳliwalaga's request, Vho-Ḳliwalaga interrupts in attempting to constrain the obstacles mentioned by enumerating the benefits that Musandiwa and himself will achieve if she complies. The adjacency pairs in the conversational unit on pages 38-39 consists of a series of messages with arguments and counterarguments about the same issue. Each participant motivates his stance while production of messages displays an exchange of either constraint to obstacles or constraints to compliance on both sides where each attempts to accomplish mostly a **give advice** and **gain assistance** goals. Within the conversation, Vho-Ḳliwalaga is annoyed by Vho-Ḳnegumela's persistence and utters:

*“Inwi vhone, fosamuthaimi zwine vha khou amba zwone a zwi khou vhuya zwa dzhena hangeno kha nḡe...”* (Hey you! Sometimes I cannot take what you are saying...).

After this long conversation, the message is a total refusal of whatever argument is advance in favour of Musandiwa. While the conversation continues, when Vho-Ḳnegumela claims his presence as trying to **give advice**, Vho-Ḳliwalaga switches his tactic for accomplishing his goal. He blames Vho-Ḳnegumela for sparking the conflict between him and his child since he sides with his mother-in-law which equals destruction of his family. Explicitly in this message leaves Vho-Ḳnegumela discouraged and feeling having exhausted his arguments, he abandons his goal.

Conversations on pages 41-43 entail two batches of dialogues. In the first instance, Vho-Ḳnegumela advises Musandiwa who hesitates to inform her father about the examination results and the bursary she received. Musandiwa challenges that idea asserting that there is no need for the action since she suspects negative responses from him preventing her to accomplish her goal (engaging in further studies). On the other hand, Vho-Ḳnegumela helps her to realise the need to comply on the basis that not informing him would be wrong and volunteers to talk to him when she already informed him – a **give advice** goal supported by an **enforce rights and obligation** goal. In pursuit of this goal, his message choices range from altering forms of requests and arguments that prevents her to comply. Finally, Musandiwa agrees to the request which displays that Vho-Ḳnegumela was successful in persuading her, therefore he accomplished his goal.

On her arrival (p.42) Vho-Ḳliwalaga asks: *“Kani ndi u vhuya tshoḡhe?”* (Are you back for good?) a pre-conversational compliance-seeking message produced to achieve a **gain assistance** goal which she complies. That message makes room for the participants in the conversation to cool



down before getting in real matters, consequently, Musandiwa gives details on her matters. Vho-  
 L̥iwalaga indicates his agreement with her issues provided she complies with his initial request. In  
 his anticipation for obstacles already raised in the previous resistance strategies, constraints to  
 rejection of his compliance-seeking message are upgraded as he states:

*“Zwino-ha ḡivha-ha zwaurei havhala vhathu vhe vha ḡa u ambisa, ...nḡe u songo tsha mmbudza,  
 ndi au na onoyo N̄egumela wau.”* (Now be alert that those people who came to propose marriage,  
 ... don't tell me anymore, it's yours and that N̄egumela of yours).

There is existence of change of topic, consequently a violation of conversational maxim of  
 relevance in the message produced by Vho-L̥iwalaga. Musandiwa's response point out to  
 irrelevance also indicating her position of noncompliance to the marriage issue. Vho-Mufanadzo's  
 appeal for compliance as obedience to her father, which is an attempt to attain a **give advice** goal,  
 falls on deaf ears. Vho-L̥iwalaga then utters:

*“Hoyu ḡwana u khou penga inwi Mufanadzo. U khou sokou hana zwithu zwi sa vhuyi zwa dina.  
 Baraithi u a zwifha, u khou sokou didina nga u lamba hoyu muḡhannga, hafhu a tshi ḡo ya-ha. U  
 ḡo tou zwi ita hani hafhu nne ndo ḡanganedza thundu dza avha vhathu”.* (This child is mad,  
 Mufanadzo. She is refusing a simple matter. By the way she is lying, she is just denying this boy,  
 she will go. What will she do, I already received money from that family).

The message in this turn demonstrates clear coercion which is the technique that Vho-L̥iwalaga  
 exhibits his power and authority over Musandiwa. In the message, he forces Musandiwa to act as  
 he wants regardless of her preferences. Instead of achieving its goal, from the message Musandiwa  
 remains silent and later starts crying - emotional activities denoting nonverbal strategies for  
 message rejection and reason for noncompliance.

In Chapter 4 compliance-gaining messages from page 44, the conversation between Vho-  
 Negumela and Musandiwa comprises of influence attempts from both the source and the target.  
 As manifested in their message choices, the primary goals they wish to pursue are in conflict  
 because while he pursues an **enforce rights and obligation** goal, Musandiwa persists in **giving  
 advice** encouraging on noncompliance of such providing reasons (suspects Vho-L̥iwalaga will  
 rebuke him). Following this disagreement both abandon their persistence strategies and resorted  
 to pursue another activity (completing her bursary forms). Three days after their meeting, Vho-  
 N̄egumela visits Musandiwa and her grandmother to report on the outcomes of his visit to Vho-



Liwalaga (p.47). On hearing that her father was negative towards his message, Musandiwa is happy that she reprimanded him not to go, although he felt relieved by his actions. At the end of a long conversation between Vho-Liwalaga and Vho-Muleka (one of the teachers) on page 51 about his encounters and conflict with Musandiwa, Vho-Negumela and Vho-Mutshinye, including the school inspector, Vho-Liwalaga asks him to help in reading a letter followed by a series of activities relating to it constituting a number of **gain assistance** goals which he complies.

The episodic unit on pages 53-55 conversational turns consist of messages produced by the magistrate who requests Vho-Liwalaga to confirm the information he received from the school inspector. Within the conversation, by such communicative activity, the source wishes to achieve a **gain assistance** goal when he asks:

*“Zwino ndi vhudzisa uri naa mafhungo aya vhone vho a ita naa kana a vho ngo a ita?”* (Now I am asking you a question whether you did it or not?) His response is: *“Zwi nga vha zwi zwone, fhedzi a si zwone Thovhela.”* (It might be true, but it is not true, My Lord).

The magistrate is irritated by the response as the content of the message violates the conversational maxim of truth mentioning that it equals to noncompliance as what he required was “yes” or “no” as an answer. The messages in his responses carry a series of obstacles that prevented him to free Musandiwa from his demands until the magistrate utters: *“Hoyu nwana kha litshwe a dzhene tshikolo tshawe”*. (Let the child be left alone to proceed with her schooling). Specificity and imposition in the message demands that Vho-Liwalaga stops persuading Musandiwa towards marriage and and gave her the freedom of choice. Through the message, the magistrate applies his authority in an attempt to attain the **enforce rights and obligation** to which Vho-Liwalaga should comply.

Instead of obliging, he raises lobola that he has already accepted as an obstacle. The magistrate shows his competency in persuasion by adding **give advice** as a sub-goal providing arguments (p.55) coordinating his procedural knowledge and structuring plans to accomplish communal goals and articulates:

*“Kha vha dzou thetshesesa zwino, huñwe khoroni dza zwitshavha zwo no bvelaho phanda vhone vha nga wanala vhe na mulandu. Zwi khou pfala, Thovhela.”* (Listen now, to some advanced traditional councils you may be found guilty. Do you understand, Sir?)

Besides indication of competency of the source in persuasion, following the GPA model, ability to change coordinate and add plans in pursuit of multiple goals in a conversation, demonstrates fluidity of goals during interaction. The details on the actions to be taken including his specific knowledge for supporting arguments elevates Vho-Łiwalaga's positive judgement of the matter towards compliance on which he utters:

*“Ee, ndi khou zwi pfa, Thovhela.”* (Yes, I understand, My Lord). To keep on saving face the magistrate answers: *“Aiwa, arali vho zwi pfa zwi a ntakadza. Zwino vhone kha vha tuwe zwavho. Tshi re hone ndi pfe hoyo nwananyana o ya tshikoloni.”* (If you heard it, I am pleased. Now you may go. I would like to hear that the child went to school).

Since the magistrate holds a legislative power from his position in the society, the linguistic content of his instruction exhibits implicit nominalisation of the target as the subject of the conversation and statement on a general rule. Such influence messages carry elements of persuasion and coercion concurrently.

When he reaches home, Vho-Łiwalaga becomes hesitant to discuss the outcomes of his meeting with the magistrate. After much persuasion from his wife he relates what he experienced. She advises him not to take heed of what he was told as the decision was too westernised. Vho-Mufanadzo wishes to attain a **change orientation** goal which Vho-Łiwalaga accepts with reservation indicating he will consult Vho-Maswoliedza for his opinion first. His conversation with Vho-Maswoliedza (p.59) is shaded with rejection of the magistrate's decision as Vho-Maswoliedza **gives him advice**. In his response, Vho-Łiwalaga alludes to the fact that if he deviates from the agreement, he will be arrested and secondly he will have to refund the lobola. These obstacles prevent him to comply with his advice. Vho-Maswoliedza suggests application of coercive form of persuasion as strategies drawn from his long term memory since the same was done to Nyaluvhani who was refusing marriage. Vho-Łiwalaga responds:

*“Ngoho vha amba zwone, na nne hoyu wanga ndi do ita uri a tou dzewa hone, u a zwifha. HezwiŁa zwo ambwaho nga madzhisitirata nne a thi nga tevheli na tshithihi. A nga vha e Negumela ndi do vhona uri ndi do tou mu ita hani.”* (What you say is correct, I will make sure that she gets married, she lies. I won't follow any single thing that was said by the magistrate. I will see what I can do with Negumela).

Vho-Łiwalaga's reaction to Vho-Maswoliedza's **advice** reveals his willingness to comply in defiance with the magistrate's instructions irrespective of the anticipated negative consequences (imprisonment).

As in the previous discourses, the objectives of communicative event in Chapter 5 on pages 60-62 entail influence messages in familial context in which the interactions revolve around seeking information with regard to Vho-Łiwalaga and Musandiwa's conflicts. When Musandiwa asks her uncle Vho-Netshiungani whether he will be able to assist her with regard to material resources, the compliance-seeking messages is aimed at accomplishing a **gain assistance** goal. He adopts the topic avoidance strategy by declining to address her request before introducing his version of interpretation of the matter. By inference, he recuses himself from Musandiwa's request by pursuing his goal **give advice** (that she is wrong in refusing the marriage offer), also adding elements of his incapacity in his noncompliance as obstacles that constrain him to assist her (no school admit a child without the parent's consent). During the episode, he intensifies his compliance-gaining efforts by stating that he might be able to help her, but constrains Musandiwa's resistance until her grandmother interferes with an attempt to **give him advice**. While he reluctantly agrees to comply with his mother's request and stressing that he would like to meet Vho-Łiwalaga first, she raises an obstacle as she asks: "*Ni do vha divhisa vhe ngafhi hafhu vha sa di fhanu mudini?*" (How will you inform him, because he does not come here?). The question raised by Vho-Mutshinye is a linguistic strategy forwarding an obstacle for trying to stop Vho-Netshiungani to meet Vho-Łiwalaga. He refutes by explaining his plans in pursuit of his goal and how he will try to achieve it even if it means delaying the process.

Interactions on pages 63-64 are threaded from Vho-Łiwalaga's communicative encounters that present efforts exhorted during persuasion through conscious compliance-gaining messages. Vho-Łiwalaga's unexpected arrival at Vho-Mutshinye and Musandiwa's residence startle all parties. Pre-conversational exchange of information relating to their unexpected meeting since Vho-Łiwalaga did not expect to find Vho-Netshiungani who complies with Vho-Łiwalaga's request into **gain assistance** goal. He invites him into the house **giving advice** that it is a better place he offers for sitting which Vho-Łiwalaga turns down. And instead get straight to Musandiwa and commands:

*“Takuwani iwe ri tuwe zwino. U khou zwi pfa naa? Ndi ri takuwani ri tuwe zwino.”* (Stand up and let’s go now. Do you hear me? I say stand up and let’s go now).

The verbal and nonverbal linguistic manifestations in the message articulates anger motivated by tarnished relational conditions crafted with negative face threat dictating more force towards compliance than resistance. All these are tactics for compliance planned to attain multiple goals namely **share activity** (going home together), **enforce rights and obligations** (time specification) and **change orientation** (to reconsider her setting - she should realise she is not home. Her response:

*“Ri tuwa ri ya fhi? Nhe hafhu ndo dzula fhano mudini wa makhulu wanga, zwino vhathu ndi khou vha dina nga mini?”* (Where are we going? I am staying in my granny’s home, why are people bothered by that?)

The linguistic forms in the message generated are super strategies denoting conflicting goals - **gain assistance** challenging Vho-Liwalaga’s wants, subsequently constraining further influence exhortion. It angers him that he utters messages that would ensure immediate compliance yelling at her when she ultimately utters: *“Aridi, ihi-i!... mudini wa malume anga”*. (No, no!... my uncle’s home) which irritates him further. He starts applying physical force beating her until her uncle interrupts the coercion activity. She escapes with an eye injury and runs away without Vho-Liwalaga achieving his goal. As the fight between the two men begins and escalates, Vho-Mutshinye interferes (p.65) by requesting her son to refrain from the behaviour - a **give advice** goal which he complies immediately.

The conversations on pages (66-68) consists of information sharing messages as Musandiwa complies to Vho-Negumela’s request with **gain assistance** goal regarding who beat her when Vho-Negumela and his wife offer to assist her with money to pay at the hospital. At the hospital, Musandiwa engages in a conversation with the nurse (p.70) where she requests the nurse to unwrap the sore eye so that she checks on whether she is able to see which is a **gain assistance** goal. The nurse refuses to comply stating that she lacks ability to do so as the doctor has not yet given permission. The message in Musandiwa’s next turn, makes the nurse to loose temper and produce a directive (to stop her talking about the topic) whose message pronounce a **give advice** goal. Musandiwa complies immediately. In the next dialogue with the nurse (p.71) persuasion occurs when she directly commands Musandiwa to take a routine bath. Her goal is to **give advice**.

Musandiwa rebuffs with a high in explicitness compliance-resisting plan indicating unwillingness to perform the required activity without providing reasons for her noncompliance. Her response is considered as disobedience to the rule and the nurse's instruction becomes harsher changing the goal in her next turn to be **enforce rights and obligations**. In the third adjacency pair of the conversation, the nurse loses her temper since Musandiwa's response does not show remorse. Seeing that she still resists, the nurse maximises imposition to physically force her into the bathroom to facilitate compliance.

On the court day (p.72) Vho-Negumela as the source of the message shows his dominance and control over the two message targets in **gain assistance** goals which he unconsciously wishes to achieve through communicating with Vho-Liwalaga's crew which they comply because the messages required sharing information. Having achieved them successfully, his next message addresses a **share activity** goal which they resist with high in argument statements. To maintain positive face, Vho-Negumela agrees politely to the arguments advanced in the message and abandons his goal. At the end of court proceedings, when Vho-Negumela articulates his crew's **share activity and gain assistance** goals, Vho-Liwalaga alleges that he was misled and consequently regrets on his bad behaviour which led him into jail. This is the punishment he feared in the first place for in persuasion to avoid such punishment he should have complied to the magistrate's messages rather than associating himself to the influential others, namely Vho-Mufanadzo and Vho-Maswoliedza's advices that he continues exercising his negative power. In persuasion, although the outcomes were negative, with their claims based on their cultural value systems they accomplished their goals because Vho-Liwalaga acted as he was advised by them amounting to compliance to their messages.

The conversation between Musandiwa and Nyadzanga on page (74) while she asks her why she didn't visit her at the hospital is a **gain assistance** goal which she complies by stating the obstacles that prevented her from visiting blaming her mother who according to evaluation of matters wouldn't grant her permission to do so. On the journey back home Vho-Liwalaga's crew now request for a lift which is a **gain assistance** goal. Vho-Negumela challenges their request for assistance for the reason that they refused the same offer in the morning. While Vho-Maswoliedza tries to advance apologetic statements, Vho-Negumela finds it time wasting to listen to what he considers as lies and instructs them to get in the van.

After completion of his jail sentence, Vho-Łiwalaga while enjoying beer (p.75), as usual that may not be consumed without sharing news, Vho-Mufanadzo introduced the Totshayo's intention of claiming back lobola. With a **gain assistance** goal in mind he requests for information regarding where the rumours come from, instead Vho-Mufanadzo **gives him advice** that he should better be prepared for such matters. Vho-Łiwalaga discusses a number of tactics he would employ to curb all obstacles that may be raised by the Totshayo's in demand of their lobola. Vho-Mufanadzo disclose that the information comes from Vho-Madugu (the messenger) which exhibits a delay in compliance to his initial request. Vho-Łiwalaga proposes to Vho-Mufanadzo that if the Totshayo family disagrees with him on waiting for Musandiwa's reversal of her decision to ultimately marry their son, then the marriage be shifted to Tshipali who looks ready for marriage too. His message is sent with the intention to influence his wife to agree to the **give advice and gain assistance** goal. Vho-Mufanadzo agrees to the possibility, but raises some obstacles that that may be raised against Tshipali as a second option. They agree that the action be set aside for later.

Within this communicative content of the rising conflict in the text, Vho Madugu arrives with the son-in-law at Vho-Łiwalaga's home with the aim contained in the arguments within messages that are woven for de-escalation of relationship between the participants provided on pages 76-77. What they want to attain is a **change of relationship** goal. During the inception of the interaction, Vho-Łiwalaga detects their goal anticipating the negative consequences that their message will cause. In his resistance strategy he tries to maintain existing relations constraining the obstacles they are raising. The son-in-law provides obstacles (having no control) that would constrain his involvement in marrying an educated person. While Vho-Łiwalaga still resist compliance encouraging him not to pursue the goal, while in fact they are both pursuing the same goal - **change relationship**, but from different angles of needs and motivations. Vho-Łiwalaga wishes to escalate the relationship while the son-in-law is de-escalating it. Besides his arguments and explicitness in compliance seeking plans, what complicates the matter is that Vho-Łiwalaga's assertions are coupled with a diverted **change in relationship** goal wherein he introduces the idea of the son-in-law marrying Tshipali in trying to maintain or even escalate their relationship. He refutes that blatantly claiming that he is not willing and he would not be able to handle the outcomes of such a relationship especially between Musandiwa and Tshipali as they are sisters. When Vho-Łiwalaga declares his incapacity to resolve it immediately and postponing the final response for later after

consultation with the family elders, Vho-Mufanadzo intervenes claiming that there would be no need for another meeting especially as he refuses all options available for keeping the relationship. In her compliance-seeking message, she advances reasons and the plans on how Vho-Liwalaga may comply with the request made by the Totshayo's. Vho-Mufanadzo's messages contain a **give advice** goal in supporting the existing goals to be achieved in the episodic unit.

Within the scope of the GPA model, the social perception determine communication regarding the social situation and the participants, their intentions and behaviour, including the cultural relationships within influence interactions. On pages (78-79) Vho-Netshiungani's role in the family in maintaining relational setup and according to his evaluation of matters his compliance-seeking messages commences with a gain assistance goal (on information regarding Musandiwa's matric results). In compliance, he hears that she wrote a letter to her father which according to his knowledge and judgement standards of familial matters, writing a letter may not be valued as the correct communication procedure. In his pursuit of the give advice goal, he indicates to Musandiwa that he has a right to be informed in the correct way therefore she should go to her father and tell him personally that she has passed irrespective of the wrong behaviour he portrayed before. Both Musandiwa (in resistance drawn from the long term memory) and her uncle (persistence produced from his cultural orientation) the ideas expressed in their messages are in conflict. Musandiwa's resistance towards her uncle's advice changed when her grandmother could not side with her as she later agrees that she will go in compliance to her uncle's request.

On arrival to her father's house, the messages produced in her conversation between her with her sister and Vho-Mufanadzo are mostly gain assistance when she asks Nyadzanga to negotiate with her mother to talk to her father. They both reject her idea and advise her to tell him on her own. When he arrives, Musandiwa's appearance annoys him (p.80) and he utters:

*“Haya mafhungo ha vhudzwi n̄ne. Iyani ni yo vhudza khotsi ānu muswa N̄etshiungani na munna wānu N̄egumela hafhu. N̄ne a thi funi u dovha nda țangana na zwi kundaho nga n̄thani hānu”.* (Do not tell me your story, go and tell your new father Vho-Netshiungani even your husband Vho-N̄egumela. I do not like to face difficult circumstances anymore because of you).

His responses and reactions to the messages he received from Musandiwa and her sister signals that he is aware that Musandiwa is trying to carry out an obligation which from the cultural circumstances or point of view, he knows that she cannot succeed without his involvement.



Further, his message exhibits perpetual resistance to persuasion since Musandiwa is proceeding with her school and career activities without his involvement.

The conversation between Musandiwa and Ndiitwani consists of compliance-seeking messages between colleagues at the hospital. The messages produced on pages 81-82 are articulated with the intentions to accomplish the gain assistance and share activity goals with responses of compliance to each other. While still talking to each other, an old female patient requests drinking water from Musandiwa. Her message carries a **gain assistance** goal which Musandiwa's response do not address because she reprimands her to stop making noise which equals to irrelevance in conversations and noncompliance within the GPA model of message production. In defiance too, the old lady tells her that she will have to fetch water on her own. Her response violate the conversation maxim of relevance as it carries a request with the intention to enforce rights and obligation goal which she does not comply. When the matter is discussed with the senior member of the staff, Musandiwa is requested to give her water which she complies and displays a success of a give advice goal (by the senior nurse) and gain assistance goal (by the old lady negotiated by a third party). In the conversations from pages 83-85 Musandiwa gives Kanakana (the patient) a directive to bath – an enforce rights and obligation which she explicitly refuses to comply. The incident carries a succession of events in the novel that displays the recursive nature of contexts in communication from daily lives of individuals. The same type of conversation occurred when Musandiwa was a patient previously. In her resistance plans, she argues about the cold weather and the injection she received in the morning as obstacles that hinder her from bathing. Musandiwa's response becomes impolite as she utters:

*“Inwi n̄wana, ni songo t̄wa ni tshi khou t̄odou mphaphadela. Ndi ri idani ni t̄ambe, nahone ni khou n̄dengisa-wee”.* (Hey you child, don't tell me stories. Come and take a bath and you are wasting my time).

Upon her continuous resistance, Musandiwa loses temper and use force and physical coercion in her compliance-seeking message and actions in pursuit of her goal. In the process, the girl bites her thumb and as she frees herself the girl knocks her head against the door which lands Musandiwa into serious trouble. The intervention of the nursing sister (p.85), Musandiwa complies in giving explanations on what happened which she does not seem to believe. The nursing sister's goal in her messages are for gain assistance and she gives advice when Musandiwa is reprimanded



of her bad behaviour of beating the patients at the hospital. Her message is articulated with elements of threat which leads Musandiwa although she is not satisfied with her conclusions, she angrily abandons the arguments in compliance.

Later when Musandiwa and Ndiitwani continue with their arrangement to meet the male friends (pp.86-87), the conversation consists of gain assistance goals when Musandiwa requests for demographic information about the guy accompanying Ndiitwani's boyfriend while she complies where she can. She also requests her to be patient and wait until she meets him which is another give advice goal she wished to achieve as Musandiwa complied by not requesting any information or argue any longer. Finally, they achieve a share activity goal when they agree to take a taxi to town.

In town, the conversation between Musandiwa and Malondi (Vho-Negumela's son) demonstrates the challenges that individuals face when trying to find mates during influence episodes in interpersonal communication. On pages 89-90 the messages shared revolves around sharing demographic information showing signs of uncertainty reduction with intent to establish a relationship. The goal in the messages generated by Musandiwa in this situation when she seeks information from Malondi are mostly gain assistance which he complies. By communication impulse, Malondi requests her to write a letter to him when she is at the hospital. The message carries a change relationship goal he wishes to achieve. She resists compliance thereto by uttering: *"A hu thomi n̄ne, hu fanela u thoma inwi wa muṭhannga."* (I am not the one to start, it is you who is supposed to start). The argument that it is not acceptable for her to start writing a letter in escalation of a relationship, becomes the topic of the conversation as they address the issue on social appropriateness in communicating (by inference) love proposals. His response: *"Aiwa, zwine na khou amba zwi a pfala, iṭali khuhu ya phambo i sa imbi mutsho."* (Ok, what you are saying is understandable, it is true that a hen cannot predict the weather) exhibits the correct understanding and interpretation of her message. Therefore, if Malondi wishes to achieve his goal successfully, he should follow Musandiwa's advice. In the same conversation, the exchange of message that follow have **gain assistance** intentions where both of them agree in compliance to escalation of their relationship.

The discourses in Chapter 7 entail episodic units of conversations presenting the falling action or denouement of the whole text. At this stage of the novel, communication is observed as a means of resolution to problems that emerge from different opinions, identities, behaviour and ideas during the conversations. The dialogue between Musandiwa and a certain woman on page 91 although flouted by various communicative activities, the compliance-seeking message found in Musandiwa's request about the distance and also asking her to carry the medicine basket that comprise a **gain assistance** goal which she complies without hesitation. While on the journey to the patient, Musandiwa asks the woman why she said it is not far and advises her not to do the same in future. In her response she keeps saying it is not far (a typical impression expressed to buy the target's patience in relation to distance) which indicates resistance to Musandiwa's request.

On page 92 Musandiwa's message is a request for information and Vho-Tshinyolo's response carries a compliance-seeking message for assistance with regard to medicine or an eye remedy. Both messages from the speakers are influence interaction to **gain assistance** - one for information while the other is for material resource. According to Musandiwa she may only comply to her request if she pays twenty cents which Vho-Tshinyolo claims not to possess but persists that Musandiwa provide her with the medicine. In her persistence she alludes to the fact that she once provided Musandiwa with food, therefore she deserves to get what she is requesting. In resistance Musandiwa requests for food price which she is willing to pay. Upon hearing that, Vho-Tshinyolo abandons her goal saying she will visit another clinic and even threaten to report the matter to the doctor. Musandiwa is not moved by the threat and in a sarcastic way respond in support of the decision.

Nyadzanga arrives at Mulongodi clinic with the request to Musandiwa that she helps Vho-Liwalaga with money to refund her lobola since she is back home because of marital problems (pp.93-96). The intent of the participants in the process of this information sharing interactions is the pursuit of **gain assistance and give advice** goals. Musandiwa advises her sister that she advises her father to come and borrow money on his own if he is no longer having grudges with her which Nyadzanga agrees to comply. The following morning, Vho-Liwalaga arrives at Musandiwa's place and utters:

*“Nwananga, ndi fhana ndi thiravhuloni khulwane, ya mulandu hoyu we mukomana a da a ni vhudza wone mulovha. Muḏuhulu hoyu uvha ha ri lisi lu no ḏifha. Zwino, mukomana wāṅu e a tshi vhuya a mmbudza zwauri ni nga mu thusa nga u nea tshelede ya u lifhela havha vhaḏuhulu vhane vha khou nndina. Zwino ndo ri ndi tou da nga tshavhukoma ndi pfe arali nangoho zwi zwone zwine a khou amba.”* (My child when you see me here I am in a great trouble because of the mess your sister told you yesterday. The son-in-law is giving us no peace. Now, when your sister told me that you may help me with money to pay them back. I decided to come and find out whether she is telling the truth).

Vho-Ḳiwalaga’ message is high in explicitness in pursuing a **gain assistance and change relationship** goal. His pre-request address “Nwananga” serves to re-establish the relationship that he is aware that he destroyed previously. When Musandiwa confirms her ability to help him, he repeats the same address, but significantly praises her for being educated in pursuit for helping others. She dismisses his request for paying back the money explaining that it is her right to assist her father when in trouble. When Musandiwa requests information with regard to his advisors, he expresses regrets on what happened as he regards his bad behaviour being influenced by them and tells her that his relationship with them has died.

### 3.5 SUMMARY OF THE SEVEN PRIMARY GOALS PF EARLIER TWO DRAMAS AND PROSE

**Table 4**

Item	Goals	Mabalanganye	Vhamusanda Vho-Dzegere	Musandiwa na Khotsi Vho-Ḳiwalaga	Frequency
1	Give Advice	52	31	34	117
2	Gain Assistance	86	32	45	163
3	Share Activity	29	15	8	52
4	Change Relationship	7	3	6	16
5	Change Orientation	9	13	6	28
6	Obtain Permission	15	8	6	39
7	Enforce Rights and Obligation	39	22	5	66

As argued by Dillard and Schrader (1998:2) interpersonal goals are achieved during exchange of messages through manipulation of verbal and nonverbal symbols representing ideas, emotions in a manner in which communicators are strategic in planning how to make their interactions effective

without affecting others negatively. It is also assumed that goals cause individuals to act in interpersonal communication. In this research study, statistical analysis of the two drama texts “*Mabalanganye*” and “*Vhamusanda Vho-Dzegere*” and a prose text “*Musandiwa na Khotsi Vho-Liwalaga*” which are reflected in horizontal and vertical order on the table above will be discussed in terms of the seven (7) primary goals considered as reasons for persuading others as revealed by Dillard and Marshall (2003:482).

These goals provide natural interactive contexts and settings for influence interactions that flow over a period of time. In terms of the classification persuasive messages, the seven (7) goals typologies are sequentially represented in the table above are discussed as follows:

### **Give advice**

Statistics reveal that influence attempts in both drama texts are higher than that of a prose text with the frequency of 52, since according to the theory of message production derived from the GPA theory, it is low in source benefit but higher in target benefit goal. It is evident from compliance-gaining messages during interpersonal interactions among different characters in the texts analysed. This is also evident by the frequency of the three combined texts which is 117.

### **Gain assistance**

Statistical analysis in gain assistance goal reveal that this goal is higher than the rest of the six goals in “*Mabalanganye*” with the frequency of 86 than “*Vhamusanda Vho-Dzegere*” and “*Musandiwa na Khotsi Vho-Liwalaga*”. Following the influence goal requests in the texts, the total frequency of goal attempts in pursuit of gain assistance goal is 163 which is the highest of all in terms of the analysis. The goal is characterised by high in source and low in target benefit when compliance-gaining messages are produced to facilitate communication revealing a persuasive situation especially in performance of activities the target did not anticipate performing before the request was made, e.g. asking for information or material sources where multiple compliance-gaining episodes are requests and desires for future actions. Furthermore, in the literary texts analysed, during compliance-seeking efforts, the prescribed notion that gain assistance is a goal from an activity performed by the target may be skewed since during conversational episode turns

compliance may be sought from the source especially in information seeking and asking for material resources.

### **Share activity**

In line with the former two statistical analysis of drama texts above, the share activity goal has higher frequencies in both drama texts i.e. “*Mabalanganye*” with a frequency of 29 and “*Vhamusanda Vho-Dzegere*” with a frequency of 15, than the prose text “*Musandiwa na khotsi Vho-Ḳiwalaga*” with frequency of 8. The difference may be attributed to the fact that in *Mabalanganye* the plot carried forward events when more interactive characters portrayed traditional ways of living together determining communal communicative situations. In terms the total, frequency of all three texts is 52. The share activity goal is influenced by the fact that share activity is high in source benefit while the target act voluntarily in relation with the source.

### **Change relationship**

Unlike the aforesaid analysis of goals, whereby influence attempts are dominated by higher frequencies in drama texts than in prose, change relationship deviates considerably since it is characterised by low frequencies occurrences in all texts. The conclusion drawn from the statistical analysis above reveals that compliance-gaining messages which aims at change relationship may be a once off exercise during communicative encounters. Therefore, once the relationship is established, in most instances, other goals are deployed during communication about every day activities to service it. The sum of all goal attempts identified in statistical analysis of all three texts is 16.

### **Change orientation**

Statistical analysis in this goal attempt reveals a situation of higher frequencies in drama i.e. “*Mabalanganye*” with 9 and “*Vhamusanda Vho-Dzegere*” with 13, which is the only observation whereby frequencies of “*Mabalanganye*” are lower than that of “*Vhamusanda Vho-Dzegere*”, as contrasted to the prose text “*Musandiwa na khotsi Vho-Ḳiwalaga*” with 6 frequencies. The conclusion drawn from this is that consistent with this influence attempt advice that is given by the persuader is more specific and focus in publicising and convincing the target’s opinion towards

a social, political, cultural and/or religious related behaviour and affiliation. The situation seldom occurs in daily conversations. The total frequencies identified in this analysis is 28 which shows that in human communication, compliance-seeking messages relating to influence towards change orientation goals occur less during interpersonal interactions.

### **Obtain permission**

According to the statistical analysis in this research study, influence attempts in the drama texts depicted lower attempts for obtain goal achievement i.e. “*Mabalanganye*” with 15 frequencies and “*Vhamusanda Vho-Dzegere*” with 8 frequencies, whereas the prose text “*Musandiwa na khotsi Vho-Liwalaga*” has 6 frequencies. The analysis concentrated more on messages produced aiming at permission sought for endorsement of someone in authority or power. The total frequencies identified in this influence attempts are 39.

### **Enforce rights and obligation**

In line with majority of influence attempts discussed above, compliance-gaining messages for attaining enforce rights and obligation goal of the two drama texts are higher, “*Mabalanganye*” with 39 frequencies, which is the third in terms of frequencies in analysis of all goals and “*Vhamusanda Vho-Dzegere*” with 22 frequencies, while the prose text “*Musandiwa na khotsi Vho-Liwalaga*” depicts 5 frequencies which is the lowest in terms goal attainments. Statistical analysis in this study reveals that this situation is characterised by situational and direct cultural variation whereby persuader enforce rights and obligations goals that are accompanied by coercion and threats that induce someone to fulfil responsibility, comments or stop harmful, wrong, and bad behaviour. The total frequencies identified in this section is 66.

In view of the above summary of analysis, one would agree with ideas of scholars of compliance-gaining such as Wilson (202:140) who asserts that firstly, compliance-gaining episodes in primary goals can be explained as influence goals in a common culture, and secondly, people appear to organise their knowledge about seeking and resisting compliance around influence goals. Finally, the researcher also supports ideas of scholars like Dillard, 2012:176; 2004:186-188; Dillard & Marshall, 2003:482; Metts & Grohskopf, 2003:365; Wilson, 2012:137) who claim that in the GPA

model, the seven goals are primary goals that lie at the beginning of GPA sequence...primary goals are potential realities an individual strive to construct when seeking and resisting compliance.

## CHAPTER 4

### ANALYSIS OF DRAMA AND PROSE TEXTS FROM 1980-1989

#### 4.1 INTRODUCTION

The former chapter focused on the analysis of persuasive messages from discourses in the two drama texts “*Mabalanganye*” and “*Vhamusanda Vho-Dzegere*” and one prose “*Musandiwa na khotsi Vho- Liwalaga*” which featured during the period 1960-1979 where the researcher extracted compliance-gaining messages following the Goal-Plan-Action model of message production. This chapter also concentrated on the analysis of the two drama books “*Ndi muṭodzi muni?*” and “*Zwo lungwa*” and one prose “*Ndo diṭhuvha mithenga*” which were authored between 1980-1989. The researcher also traced the same seven (7) primary goals underpinning the GPA model of message production in communication namely: gain assistance, give advice, share activity, change relations, change orientation, obtain permission and enforce rights and obligations as claimed by various researchers and scholars such as Dillard, Wilson and Marshal (2003).

In essence, the texts in this chapter reflect Tracy's (2001:725) claim that communication may build or blast apart intimate, work and public relationship which is also affirmed by events appearing in discourses analysed. In the same manner, persuasion in the texts is carried through compliance-gaining messages produced in pursuit of goals, but aggravating problems emerging from differences in behaviour and identities. Most messages produced by protagonists and antagonists of the plot depict persuasion displacement since such messages are aimed at goal pursuit that is harmful to others or degrade communal values, beliefs and other acceptable ways of life. Details of such activities are described within the analysis process of each text. In reality, persuasion is expected not to be defined within the negative behavioural inclination during compliance-gaining message production in goal pursuit as revealed in the discourses. The texts are analysed in the following sequence:

Milubi, NA. 1985. *Ndi muṭodzi muni?*. Pietersburg: Morester Printers. (Drama)

Mahamba, AM. 1989. *Zwo lungwa*. Hammanskraal: Craft Press. (Drama)

Maisha, EA. 1985. *Ndo diṭhuvha mithenga*. Cape Town: De Jager-HAUM Publishers. (Prose)



## 4.2 DRAMA: N. A MILUBI: NDI MUTODZI MUNI?

The inferred monologue in the first conversational adjacency pair of Act 1, Scene 1, conveys real life problems that emerge from different identities, opinions, behaviour and ideas as experienced by Vho-Itani the protagonist in the text. His dramatic talk consists of poetic language signalling strong emotions against a genuine moment in his life. In his view, no justification exists on essential and valuable conceptions and distributions of power and wealth since the socio-economic power of individuals and groups are based on personal relations established from nepotism and corruption. The message produced in Vho-Itani's utterance reflects his experience of reality in relation to the economic set-up of his society which he wishes to transform one day.

The agony expressed in his message is overhead by Vho-Razwithu whose verbal interaction within the conversational turn calls for sharing the information which is an attempt to achieve a **gain assistance** goal. The message in the question on page 5 is an interpersonal communicative strategy to initiate sharing with him the burdens that trouble him which Vho-Razwithu has not yet properly established or understood. Since the aim of communication is sharing messages to enhance communal or harmonious living among members of the same community, Vho-Itani complies by posing a question too. His response is a counter attempt for achieving a **gain assistance** goal as he requests Vho-Razwithu to explain how the economic injustices occur within their environs.

Vho-Razwithu confirms to the assertion adding that in his observation of what is happening around fits his anchor point in that complaining will never work because what is occurring seems to be an acceptable order of the day. In his message he is trying to **give advice** stating that Vho-Itani accepts the situation as it is. In the conversational turn, he rejects being trampled at the bottom when others' lives are raised on his expense which Vho-Razwithu agrees. Since in communication every message is goal-oriented, Vho-Itani requests Vho-Razwithu to explain the reason behind his meagre salary which is an attempt to **gain assistance** in his dilemma. When Vho-Itani complies by giving him advice that if he waits with patience things might change in future, Vho-Itani rejects the idea, but sees himself as the one who needs to turn the situation around by engaging in further studies.

Vho-Razwithu discourages Vho-Itani against doing so because of Vho-Itani's age which Vho-Rasithu sees as an obstacle. Vho-Rasithu **gives him advice** to keep up with the status quo which Vho-Itani rejects advancing reasons for furthering his studies which will boost his status to a higher, respectful level. Vho-Razwithu agrees to the insinuation as Vho-Itani meditates on how he would achieve good things by his anticipated actions. Vho-Razwithu suggests that they move to their drinking place to quench the thirst which according to the GP A model, the request is an attempt to attain a **share activity** goal as Vho-Itani responds positively stating reasons for doing likewise in confirming achievement of the same goal. As they move Vho-Itani reprimands Vho-Razwithu against the bad behaviour of staring at women who pass by - a **give advice** goal he wishes to achieve by the message. When he tries to articulate actions for delay Vho-Itani adds a message of support accomplishing their initial goal for being together as determined in the previous turns- a **share activity** goal.

Scene 3 displays a conversation in interpersonal relationship between Vho-Itani and his wife Vho-Arina. On page 9, part of his utterance goes: "*Hee Arina, zwaure ni khou wa a ni zwi pfi? ... Vhuyelani hangeno ni tou ri ee...*" (Arina, don't you realise that you are falling? ...Come closer like this ... ). The message consists of verbal and nonverbal language which usually occurs during conversations between partners. The question is posed implicitly with the message that may be interpreted as if the source is aiming at **give advice** goal through the interaction. At the end of the turn, it becomes clear that the language of the request contains concealment of the exact message that is usually apparent among adults that are in sexual or intimate relationships from which requests are made in euphemistic terms or using euphemism as a linguistic symbol to express his wish for engaging in sexual intercourse. In this case, by inference, the source's interactional goal is more of **gain assistance** and **share activity** (sexual advances) than **giving advice** (saving her from falling). As the conversation proceeds, persuasion is revealed when Vho-Arina shows resistance to the request stating his smell as an obstacle and also raising fear appeals by threatening him. The emergence of the child who requests for something inferred by Vho-Arina as "*makuku*" (cakes) is seen as a disturbance by Vho-Itani whose message is his behaviour with the instruction that aims at attaining and **enforce rights and obligations**. On the other hand, Vho-Arina interprets the request as **gain assistance** message which she complies by referring him to Mmbudzeni. During his persistence in pursuit of the initial **gain assistance** goal which by culture it is

linguistically submerged in the **share activity** goal and seeing Vho-Arina's persistence on advancing her reasons for resistance to comply, he abandons that, but raises a request for breakfast (p.10). The forceful removal of a blanket is a nonverbal indicator for disappointment which is an unacceptable behaviour, especially to children who may find her naked. The message is a give advice coupled with the reason that only persons who are not mentally stable may be found in that state, but Vho-Itani resists, insisting that she wakes up by command "*Vuwani*" (wake up) forcing her to leave the room.

In Scene (iv) Vho-Arina's first utterance comprise of a whining message to her husband- thus the first conversational turn of outburst influence interaction is intended for **giving advice** on his unacceptable behaviours emanating from his bad beer drinking habit. She advances progress in other families (pp.10-11) as the ground for her unpleasantness calling for his change. His first conversational turn, Vho-Itani's message fortifies her argument with the give advice goal stating his hope for better future prospects. In the second turn, Vho-Arina rejects the content of the response raising her initial request of being discontented by his habit. The message stresses her initial **give advice** goal on his deviant actions including possible negative consequences that may befall him or affect his health if he does not change through the communication process. Vho-Itani sarcastically retaliates by discouraging Vho-Arina to continue with the conversation. While in the process of his non-commitment to compliance, Vho-Itani's messages contain elements of achievement and a series of **give advice** goals coupled with defensive statements and threats. The initial topic is abandoned as Vho-Arina loses temper from the statements uttered in resistance to the advices given and leaves the scene.

Vho-Razwithu enters the scene with request for information with regard to his welfare. He produces the messages with intent to achieve a **gain assistance** goal. To Vho-Itani, the content of his message is insufficient to deserve a relevant response, therefore he also raises an information seeking question to clarify his inability to respond with accuracy. Concurrently, Vho-Itani observes the nonverbal signal from his wife that signifies to him that whatever message he produces in his response, he should utter with caution conforming to her nonverbal communication message that calls for behaviour modification and message editing cognition which in itself carries a **give advice** goal. He confirms his unpleasantness as a result of not feeling well. Although the message specifies a reason for his unusual mood as observed by Vho-Razwithu, his response in an

effort to comply with his request carries an obstacle that is not the real reason for a normal behaviour in a communicative situation.

During the interactions, Vho-Itani raises an issue of engaging in further studies in which Vho-Razwithu responds by giving him advice that it is not ideal for the family to survive without him. From Vho-Itani's turn, his resistance in the message becomes clear when he argues that matters relating to his inferior position at work are serious and this affects his well-being refuting validity of Vho-Razwithu's advice especially ascribing that as "*maloto*" (nonsense) without any sense of remorse or sensitivity to hurting the feelings of the recipient of the message (p.13). Consequently, as Vho-Razwithu shows agitation from the message produced, Vho-Itani gives advice on abandoning the topic, but still pleads that his intention is to seek help from his friend as someone who knows his situation. The pre-conversation explanations carry a **gain assistance** goal which Vho-Razwithu confirms. The next turn, contains specifications of his needs (money for family maintenance) which is the motivation for the continuity in the conversation. Vho-Razwithu complies since he promises support of the family in terms of bread (expressively meaning that he will take care of the basic needs) but goes on offering his assistance in terms of bursary acquisition. He also convinces him on visiting the bursary official- a **give advice** goal which Vho-Itani questions its relevance but later confirms and agrees in compliance as he is convinced that consulting the bursary official will ease his financial burden. When Vho-Razwithu raises his interest for joining him in furthering his studies at the university too, he indicates his reluctance to the effort because of the extent of difficulty of the university courses and further reminding him how he struggled with his matriculation subjects- a give advice goal. Vho-Razwithu confirms the assertions and utters: "*Haa! Ndo rwiwa kha thobvunwa*". (I was hit on the nail) which denotes total acceptance and full understanding and interpretation of the message content. In the conversation, he further adds his efforts for persuading him not to try engaging in the exercise by explicitly offering arguments for compliance (avoiding becoming a laughing stock and taking guard of the two families) which are the positive consequences in relation to goals, planning and action.

When they stand up to start taking appropriate actions for facilitating the processes, Vho-Arina reprimands Vho-Itani by reminding him on their previous agreement, instructing him to sit down and utters: "*... Zwa sa ralo vha do pfa u nga vha a swa*". ( ... If you don't do likewise, you will feel like you are burning). The message contains fear appeals and possible threat for negative

consequences if not complied to. It is a message that is intended to **give advice** and **enforce rights and obligations** by the source especially because they have been arguing about his drinking habits that morning since leaving with Vho-Razwithu may result in another drinking spree. Within the conversation, Vho-Razwithu intervenes by advising Vho-Itani that as a man at times it is not necessary to take heed of what women say. But to Vho-Itani, his ignorance to Vho-Arina's message leads to a degree of noncompliance which he hesitantly performs pleases Vho-Razwithu.

The conversation in Scene (v) depicts the focus of message production during any social interaction where communicative situations influence goals and interpretations of everyday activities between individuals. Vho-Itani and Vho-Razwithu arrive at Vho-Disani's residence with a bottle of beer (as interpreted from Vho-Disani's child perspective on p.15), but interpreted as whiskey or brandy from adults' messages referred to as "*lunanga*" (a horn). Generation and selection of messages in the scene revolves around mutual influence aiming at **share activity** and **give advice** goals during their drinking activity. That is interfered by the child's entry during their conversation whose message is seen as a disturbance to their territory, therefore he/she is given advice to get to his/her mother. His/her appearance becomes the topic of influence messages sharing between the threesome where information sharing of their past experiences with consequences resulting from messages uttered by children are aimed at attaining a series of **give advice** goals. From the social interaction scenario created, production of compliance-seeking and gaining messages are made in the form of request to conform with the order of the system of governance and management of job related relationships from which achievement and positional upward mobility emanate from being submissive to the demands of the connected. Vho-Itani's arrival with the bottle of drinking stuff and sharing of such forms enough evidence in supporting the idea and conformity to the expected order.

Scene (vi) discourse displays a relational conversation of husband and wife within interpersonal communication scope sharing their beliefs in what they consider as perfect life. Vho-Itani introduces the conversation perceptually intending to achieve a goal - **gain assistance** in terms of ideas on improving their position in terms of material resources. Vho-Arina's response demonstrates an interpretive turn where the receiver of the message is a component of the message in the communication process by expressing her views with confidence in feeling being part of providing solutions to family problems alluded. Her mentioning of her uncle during her turn

supports the notion that she feels great as an equivalent partner legible to **give advice** in the interaction. Unfortunately, as much as Vho-Itani is aware of his contributions in addressing family needs, and this time around he makes it clear that her uncle features nowhere. Vho-Itani uses linguistic forms to formulate messages describing the current social structure and actions defining the community through language variation and effect during the interaction. Through this type of language use, he gives her advice on how she should refrain from putting all hope in the hands of her uncle, but rather changes in her convictions and believes in his prediction and determination of his future and that of his family. Primarily, the intention of the message contains multiple goals namely: change in relations and change in orientation goals which from Vho-Arina conceptualisation of experience ~~she~~ seems to partly believe in what Vho-Itani is saying as she expresses her own understanding by uttering: "*Areḍi, ri ḍo vhona nga lukhohe lu tshi shanduka muvhuḍa.*" (Anyway, we shall see it when the squirrel changes into a rabbit). The statement displays noncommittal to assertions made.

Discursive structures and content of Act 2 provide forms of messages often realised in institutions of higher learning settings. Therefore, interactions in scenes are constructed influencing conversational turns and topic structures that are shaped by the context prompting the outcomes of the message generated. In scene (i) compliance-seeking messages are initiated by students whereby each of them requests the clerk to confirm approval or disapproval of their bursary applications. The questions they pose to him aim at gaining assistance with regard to information or responses from different bursaries they applied for- expecting responses from the receiver of the message. In this type of influence interaction, the target (clerk) conforms to the message of request advanced and complies by providing the relevant information. In the same scene, as the cultural setting of students' lives dictates, their interactions also include an episodic unit of gaining assistance and give advice in relation to selection of courses as the aims of communicating with each other.

The conversation between Vho-Razwithu and Vho-Arina in (Scene ii p.20-23) displays manipulation as a form of persuasion where the source attempts to use the target as an object. From her inquisitiveness to Vho-Razwithu as she is surprised why he brought a loaf of bread although she is aware that he promised Vho-Itani that he will do likewise, the wine drinking in church becomes a strategic tactic towards an anchor point for persuasion since he generates and selects messages that are aimed at charming her and luring her to drinking it in pursuit of his goal - **change**

**orientation.** When Vho-Arina complains that the activity (his influence for her to drink is not right, he claims that she drank out of her free will as he did not force her to drink (p.22). This supports the notion that persuasion is the form of communication in which everyone participates to achieve different goals through cooperation. Indeed, Vho-Arina although she was influenced by Vho-Razwithu, she had a choice of avoiding it. She drank out of her free will, as he did not force her to drink (p.22). Therefore, compliance was gained. On the second note, he applies nonverbal communication (fondling her) which she advises him to use his mouth to say what he wishes. He counter-argues that the concept of unattended mealie-field may not be acceptable in the society - a **change relationship** goal. Her resistance especially on the basis that she is Vho-Itani's field as an excuse is surpassed by his insistence with the reason that Vho-Itani also does the same with other people's wives. From this message she discovers a meaning to those grounds warranting value on how submerged relations among individuals are conceptualised and therefore surrenders or gives herself up to him in compliance to the request she initially nullified. Although within the prescriptive nature of the goal-plan-action model message generation, planning, production and choices during persuasion is ascribed to changing attitude towards better behavioural activities, in this scenario the opposite prevails. Vho-Arina complies with Vho-Razwithu's lucid requests pronounced as a normal culture constituting daily experiences practised in the society. This is in fact done in bad faith since she enters in the agreement to share in performing immoral activities.

The discourse in Scenes (iii and iv) consist of episodic units whereby conversational turns made by university students in their different settings express their conceptualisation of what they experience where in the process their goals in the specific communication process are **gain assistance** (in terms of seeking clarity on university activities), **give advice** (stating the negative consequences experienced by ignorant individuals), **share activity** (joining in the conversation itself) and **change orientation** (discouraging bad behaviour). During their conversation (pp.23-27) they take turns to disapprove what they consider as bad behaviours which manifest itself as the campus behaviours such as the way ladies walk, their clothing, their manlike activities, smoking, drinking, including failing to maintain genuine sexual relationships.

In Act 3, Scene 1, the students assemble in the hall when the chairperson commands them to keep quiet. The chairperson's address and participation in the freedom songs are strategic tactics of using various linguistic tools that carry compliance-gaining message plans. Influence interactions



in the messages choice and production between the chairperson and other interactants reveal questions and answers tactics in recalling knowledge in which their goals may be achieved. During this emotive communication process, reactions and adjustment of communal ideas are generated on the spot in the effort of eradicating doubts in participants to ease compliance in managing strategies for influence goal attainment by constraining obstacles that may lead towards resistance. It is in this context in which sources of compliance seeking and gaining attempts messages use a variety of techniques such as explanations, warnings and impersonalisations for achievement of common goals. The university students' communicative intentions in messages produced from that setting (pp.27-30) are initiated in multiple ways towards achievement of several goals as the participants in exchange of messages they also change roles and act as sources and targets. Consequently, from these multiple messages, emerge various primary goals such as **change orientation** (reaching an agreement that from tomorrow there will be no classes), **gain assistance** (in terms of seeking clarity on terms and conditions for actions intended), **give advice** (when Vho-Itani shows how such activities are time wasting and useless), **enforce rights and obligations** (when Vho-Itani is ordered to stop his divisive activity) and **share activity** (as the students agree on how their decisions will be carried forward).

Vho-Itani's idea of not supporting examination ceasement advancing reasons for noncompliance with arguments about his age and being a family man in an effort to give advice to the students falls on deaf ears. His message attracts insults from different directions and becomes a serious cause of audience uproar in the hall. The messages they utter contain threats about the possible negative consequences that will befall anyone who may not comply with the agreement they have assembled to share and constraining freedom of choice in expressing his views. They call him names and threaten him with a great possibility of putting him to death. The primary goal they are trying to achieve in this episode is a **share activity among most of them and enforce rights and obligations** to those who resist taking part in suspension of academic activities. Seeing that his life is in threat, Vho-Itani evades attack on the scene and pursues his goal of complying to the institutional obligations by secretly submitting the assignment, but fails to do so since he was being watched by students.

Compliance-gaining messages in Scenes 2 and 3 follow the notion that compliance occurs when people positively comply and cooperate to requests where the source induces the target to act or



respond during any interaction. Requests in the interaction unit are aimed at getting information with regard to occurrences in the situation (pp.31-37). The goals identified in the discourse are mostly **give advice** (about the card) and **gain assistance** (with regard to information about different individuals attending the two ceremonies).

The conversational turns between Vho-Itani and Vho-Selina and the description of office setting authenticity in Scene 4 (pp.37-39) reflect a rising action in drama. Vho-Itani's dramatic language is suddenly revealed in the utterance: "*Khezwi vha tshi tou dzhena sa muthu o tshuwaho. Vha songo tshuwa tshithu Vho-Selina*". (Why do you enter like a scared person? Don't be afraid Vho-Selina). The intention in the first part of the message aims at verifying his inference of her feelings and emotions - a **gain assistance** goal, and Vho-Itani continues with the message carrying a give advice goal. Vho-Selina's response indicates her acceptance of the message leading to Vho-Itani's use of allegoric expression in pursuing her just to get used to the situation. An utterance of simple requests such as closing the door is a recognisable compliance-seeking message which she complies to during this preparatory stage of the conversation. During the conversation influence goals are interwoven in messages where Vho-Itani uses various linguistic strategies to evoke the feeling that through his office he has power to hire, consequently, he has observed her need for a better job. His message prepares her emotionally with **give advice** goal then interactions comprise speeches that elevate Vho-Selina's positive judgement about him as he points how she will benefit from compliance to his requests which in response to that she utters: "*Kha vha monisele hangei, vothi li honolowe, nne ndi dimangale ndi ngomu*". (Turn it that way, to open the door, then I will find myself inside). With the messages that follow, Vho-Itani's goal range from give advice, change orientation and enforce rights and obligations with regard to the job she was receiving which she promises compliance when she says: "*Ndi nga vha itela tshinwe na tshinwe tshine vha nga nkumbela u vha itela tshone*". (I can do anything you ask me to do for you).

Since Vho-Itani achieved his first series of goals, in the process of giving Vho-Selina advice, his change in position to sit next to her, by inference Vho-Selina shows her understanding and correct interpretation of his nonverbal communicative actions by the following verbal response: "*Atsina zwo no vha zwa mini? A zwi nga iti atsina*". (What is it that is happening? This will not work). With his messages Vho-Itani's goal is to change relationship which she resists arguing that his actions confirm what people allege is happening in the offices which she did not initially believe.

This gives him an opportunity to reprimand her to make noise and further persist trying to gain compliance by prodding the actions as a norm which she still resists. The final conversational adjacency pairs in the scene consists of messages where Vho-Itani gives ~~her~~ Vho-Selina advice to choose whether to comply to his sexual advances and keep the job or continues to resist and face the consequences of losing the job. Vho-Selina's request for clarity on whether she would lose it if she does not comply- a gain assistance goal, the message becomes clear that during the process of persuasion, Vho-Itani uses manipulation as his tool to gain compliance. Vho-Itani's persuasive strategies transform Vho-Selina into an object to be exploited as she becomes timid. Vho-Selina's resistance is overpowered by the job offer and she gives herself up to Vho-Itani as they immediately engage in sexual activities.

The conversation between the old ladies in Scene 5 (pp.39-40) portrays communication in reaction to what is happening in the society where the intention is sharing their experiences. Compliance-seeking and gaining messages are constructed within casual interactions where influence goals are reflected in requests for information, seeking clarity on issues related to daily occurrences and communal concerns about moral decay in offices. Thus messages produced are aimed at either for **gain assistance, give advice or share activity**.

The influence goals displayed in Scene 5 (pp.43-44) emerge from interactions when Vho-Itani is met by his subordinates at Mphezwithu hotel. When they take turns interacting in exchanging messages of conformity by praising him, Vho-Itani understands the messages in their praises and jokes as socially inappropriate, therefore not suitable for the situation and reprimands them from the onset that they refrain from the behaviour he does not condone - a give advice goal. To justify their actions, Vho-Madiza claims that they are behaving in that manner because they know Vho-Itani is going to feed them; which shows the extent of the personal relationships they have already built with him. Socially they are his acquaintances, consequently, the intent of messages from sources to targets (in this scene) pending on the roles the interactants assume each time they utter either in initiating a topic or responding to the request. As such, goals are also varied where all of them display compliance to Vho-Itani's current and anticipated requests. During the same episode, some messages are uttered with the intentions of changing relations between Vho-Itani and other colleagues; who are not present e.g. Malitsha on (p.44) with the intention of changing/de-

escalating relationship as a goal. Messages articulating arguments are also provided for the course in buying favours from Vho-Itani.

With the turn of events and the confines of the hotel situation, Vho-Itani meets Vho-Daina, and the messages generated and produced are uttered with intentions and efforts by Vho-Itani (persuader) to induce compliance by Vho-Daina. From the beginning of the conversation with Vho-Daina, Vho-Itani manipulates various linguistic strategies to structure his messages and content to change Vho-Daina's attitude. Demographically, he defines himself as somebody who socially belongs to the structure of highly ranked officials in one of the corporations. Vho-Itani planning and ordering of his messages enhance his credentials for using his position to convince his target in believing and complying to other requests that will follow. The influence messages articulated so far are attempting to achieve a **gain assistance** goal with regards to information (on the type of beer she drinks on page 45). Vho-Daina's response shows compliance when she utters: "*Ndi nwa honovhu he vha fara*". (I drink this that you are holding). When Vho-Itani makes an order, Vho-Daina assumes the role of a source requesting for information in connection with jobs availability in his office- a **gain assistance** goal. Vho-Itani explains exceeding the quantity maxim in this conversation and by so doing increasing his chances for her compliance to further requests.

In extending her request, she provides arguments on motivators for her need to seek another better job offer which Vho-Itani agrees as the conversation continues:

**Vho-Itani:** *Zwoṭhe zwine vha nga humbela kha nṅe ndi ḍo vha itela. Tenda vha si hangwe uri zwanḍa zwi a ṭanzwana. Nahone a hu na khuhu i no imba mutsho i sa ṭhaḍulwi nga inṅwe.* (I will do everything you ask me to do for you. But remember that one good turn deserves another).

**Vho-Daina:** *.Vha khou zwi ambisa hani?* (What do you mean?)

**Vho-Itani:** *A huna zwiṅwe zwi fhiraho zwenezwo zwe nda amba. Ndo no ḍi vha vhudza zwauri zwoṭhe zwine vha ḍo humbela kha nṅe ndi ḍo vha itela. Zwenezwo na nne zwoṭhe zwine nda humbela kha vhone vha fanela u mpha.* (There is nothing more from what I said. I told you that whatever you ask, I will do for you. Therefore, in turn whatever I ask from you, you must give it to me.)

**Vho-Daina:** *Zwoṭhe zwine vha humbela vha amba na ... haa! vhone! mafhungo avho a vho nga a ḍo konḍa sa mavhele a tshikundaṅwedzhi.* (Everything you ask do you mean even ... no! your matter is difficult like hard mealies).

The adjacency pairs in conversation mark the beginning of serious matters heightening the climax in the text. In the first turn, Vho-Itani's message shows a pre-giving state to constrain compliance since he committed himself in doing positive and good things for her in advance (the promise), and then only afterwards making a request. Within the goal-plan-action model, the message carries a give advice goal. Vho-Daina's response demonstrates insufficiency and inexplicit of the message content when she asks for clarity: *Vha khou zwi ambisa hani?* (What do you mean?). Vho-Daina tries to accomplish a gain assistance goal through the question which Vho-Itani now responds very clearly when he says: *"A huna zwinwe..."* (There is nothing...) which displays how promises and reciprocity during conversation become salient elements of persuasion in communication. The message generated stresses a turn of relations and Vho-Itani's attempts to convince Vho-Daina consists of multiple goals achievement strategies for a **gain assistance**, **change relationship**, and **enforce rights and obligations**. Vho-Daina responds in resistance to Vho-Itani's request claiming that following her judgement of matters and norms and standards in the communal life, the decision she has to take for actions she is asked to perform are socially inappropriate to be complied with, and therefore, a woman like her would never comply. Vho-Itani argues her statements giving the reason that motivations for unacceptable behaviour may be propelled by hunger, therefore, importantly a change of attitude to address the need should follow or allow servicing his requests.

In persistence to achieve his goals, when Vho-Daina expresses her fears and Vho-Itani's similar relationship with her friend as obstacles to compliance, Vho-Itani provides his salary advice as proof of evidence of how much he earns to enhance his status and capacity to provide material resources stating that his earnings is like sea sand. Since such sums needs people to share, Vho-Itani advises Vho-Daina to move closer to his wealth for she will benefit. When in resistance Vho-Daina mentions destruction of her family, people staring and his touching hand as obstacles, Vho-Itani generates new plans for achieving his goals and on the spot produces messages with **gives advice** and **share activity**. Vho-Daina concluding messages contain further attempts to discourage him from his bad behaviour (having sexual relationships with wives of other men) arguing that what people say about him is not good- a **give advice** goal, but still wishes to attain her initial **gain assistance** goal (getting the job). Vho-Itani dismisses her advice, but since he possesses the power or authority in giving job, Vho-Daina is afforded minimal choice of preference to desirable

behaviour resulting in resistance to his request and promise for reward in the form of a decent job and finally complies.

Scene 7 setting in terms of time on pages 49-50 reflects the subplot ending the rising action of the drama. It determines the type of interpersonal interactions that emerge when Vho-Itani enters his house. Since communication is said to be an everyday activity in which people build relationships and sometimes blast them apart, Vho-Arina's anger is revealed in: *Zwino ndi zwone zwa mini zwenezwi zwine vha khou omelela khazwo maduvhaano? Henefha hune vha sala vha tshi tshotshoma vhusiku vhungafha sa khuhu yo xelaho haya*". (Now what is it that you are sticking to these days? You arrive late at night like a lost chicken.) As the first speaker and the source of the initial message in the conversation, Vho-Arina relies on her knowledge of linguistic forms and conventions when generating her influence message. Vho-Arina wishes to attain a **gain assistance** goal with regard to the information where she expects good reasons for his coming home late - the behaviour she likens with that of a lost chicken. In this manner showing her disapproval thereof - an attempt to achieve a give advice goal. Although she expects explanations or reasons why he arrived late, Vho-Itani's response indicating that through his high position at work, he was engaged in serious meetings. Vho-Itani is not convinced as the obstacle disclosed seems unrealistic especially when she observes red lipsticks marks on his mouth and shirt, therefore, still seeks a better explanation for his behaviour. In resistance, Vho-Itani then decides not to address the obstacles changing the topic by reprimanding and threatening her to stop because if she continues negative consequences will befall her.

In pursuit of her initial goal, through messages articulated in the third and fourth adjacency pair, Vho-Arina tries to sustain the desired identity for themselves as interactional partners through talk. She reveals what people say about his inappropriate activities in and out of his office skilfully choosing germane lexicon and phrases shaping his compliance and trying to constrain his resistance. The content of her unfolding talk in the conversation annoys Vho-Itani to liken that with puke questioning her source of such information. Vho-Itani's question is a linguistic strategy to achieve a **gain assistance** goal. In retaliation in her response Vho-Daina exaggerates the extent of matters by referring the puke as that of a dog which worsens state of circumstances. The allegations alluded to provoke Vho-Itani's anger and refers to Vho-Daina behaviour as still the starter course which her own uncle is aware of. The rise of her explicitly in all matters worsens his

anger instead of drawing them closer to each other. What Vho-Daina initiated as messages that might offer solutions to their family problems through negotiating to restore their dignity changes into a call for threats in resistance towards continuous bad behaviour and humiliating intimate relationships. Production of conflicting messages during the flow of events in the scene coincide with the climax of the whole drama where changes take place for worse.

The tone of Vho-Itani's changes when he reprimands Vho-Daina to insult him - give advice and enforce rights and obligation goals therefore escalating his levels of threat and beating her to stop talking about his behaviour. An observation in this type of influence attempts in him is that they are high in dominance resulting in negative relational implications. What Vho-Daina started hoping to achieve positive outcomes result by yielding discord in the long standing relationship.

Act 4 introduction reveals messages articulated from ordinary people of strong personality that suffer much that common people could bear when every scene reveals the malignant actions of the protagonist. Scene 1 on pages 51-53 the message extracted from the soliloquy by Vho-Maraga reveals the emotions, feelings and innermost thoughts expressing anger designed to arouse direct physical activity which has a distinctive goal to achieve. When Vho- Nyamarandela (his mother) request an explanation on why Vho-Maraga is talking alone, since his father never did such during his aged period, the compliance-seeking message for achievement of **gain assistance** and **give advice goals**, he utters: "*Uyu mutshatshame u no nga wa ludada u no kho tolou tshatshama mudini wanga vhe u a takadza?*" (Do you think this convoy that looks like ants into my house is pleasing me?) While in a communicative situation the response fulfils the task of compliance to the utterance, the message in the question expresses his infuriation about the unpleasant activities taking place in his house. Through this question, he is requesting assistance from his mother to advice on what he should do in the situation. His mother, the recipient of the message promptly responds specifying willingness to comply to his request (in assistance), but would be unable to meet his expectations because of the obstacles she foresees; namely, that she has never gone to school. Vho-Maraga previously told Vho-Nyamarandela that she should not be surprised since they (Vho-Itani and Vho-Selina) work together and he (Vho-Maraga) has been recently promoted. Therefore, these obstacles prevent her to comply with his request. When Vho-Maraga indicates his dissatisfaction about the presence of children born during Vho-Itani and Vho-Selina's relationship mentioning his wish to eliminate them using a bladed axe, Vho-Nyamarandela's

message discourages him to perform such an activity, instead become content that they are called by his surname. Since in this manner his mother encourages Vho-Maraga towards good behaviour, the aim for her message is to accomplish a **give advice goal**.

The appearance of Vho-Selina in the scene and her offer for food inflames Vho-Maraga's anger and hate in everything she says. Vho-Maraga requests her to go away before he commits a crime - the demand carrying multiple compliance-gaining messages with a **give advice, change relation** and **enforce rights** and **obligation goals**. Hearing heavy footsteps (non-verbal communication) and a scream sends the message to Vho-Marandela that something is wrong. She commands Vho-Maraga to stop whatever he is doing to Vho-Selina - a **give advice** goal and promise to leave the premises unless he stops. Immediately Vho-Maraga sees Vho-Marandela leaving with something in her hand, in turn, he advises her to stop so that he clarifies the matter. The scene ends with message displaying Vho-Marandela's resistance to compliance while he persists begging her to stop her actions of which the intention is to attain a **give advice** goal.

In Scene 2 the conversation between Vho-Itani and Vho-Selina portrays how interpersonal communication as the basic unit of communication in intimate relationships functions. The messages conveyed in the first adjacency pair express execution of a joint action by two people during mutual influence articulated with strong emotions and feelings in escalating their relationship. Turn taking through interactions and compliance-gaining messages exchanges become an action of relational reciprocity to match their equality in pursuit of **gaining assistance, changing relationships** (escalating theirs while de-escalating that of their partners in this scene) and giving each other advice. They succeed influencing each other's mental state (change attitude) through communication since the message carries what they wish to achieve. With the flow of events, Vho-Selina reprimands Vho-Itani not to intimately touch her in the office since such actions already taint their names - a **give advice** goal. Vho-Selina articulates the message from inference for they have been caught in the activity several times. Vho-Itani's resistance compels Vho-Selina to adjust her message plans and introduces another topic (about her relatives that need jobs). He also applies the same tactics of topic avoidance by promising to comply to her wishes. In her persistence to achieve her goals, she manipulates the moment and situation to request further information on specificity with regard to when they should come to him for employment. Finally, he commits himself to employ them and in reciprocity, she complies to his sexual advances, then



immediately they engaged in sexual activities since they forgot to lock before, they are again caught during the activity.

Applications of the Goal-Plan-Action theory in the production of messages are usually complemented by other theories as evidenced in Scene 3 conversations on pages 56-61. The unfolding discursive interactions also depict either positive or negative effects of persuasive messages that display real lives, the shapes of society's cognition and manipulation of social skills with regard to language, facing real world challenges through interaction. Realistically, when persuasion is generally regarded as an instrument to uphold the society's values for increasing self-efficacy, interactions in this scene create conflicting ideologies that decrease ethical standards. The scene commences with messages for seeking and resisting compliance when Vho-Itani orders the man who entered in his office without permission to identify himself questioning why he enters his office like someone who moves in the night. The interpretation of the features in the simile within the communicative content implicitly denotes his emotional stance. In compliance to his gain assistance goal (asking for information), the response displays the extent of effects factored in the message target by using the same linguistic content with added wit as a tactic to account on why he entered. Fuming with anger, Vho-Itani immediately orders to get out- an enforce rights and obligation goal which the man should comply to, but as he realises that his aim for visiting Vho-Itani is not accomplished because what they communicated about was not the content of his situation. He then requests the time when Vho-Itani will be ready to meet him- a gain assistance goal. Vho-Itani complies by specifying an indefinite time (when he is emotionally settled), simultaneously notices another lad peeping in the office whom he also orders to move away.

Instantaneously the Vho-Itani plans to generate and select the message that contain his relationship to Vho-Selina as convincing feature that will achieve his goals- obtain permission (to enter) and a gain assistance (get the job). His message convinces Vho-Itani as he complies by giving him a note of employment.

Within the same setting and discourse appears Vho-Katudzani whose message in the greeting forms a request to obtain permission to enter the office which Vho-Itani complies with by allowing him to enter, offer him a seat and help in the form of a question. The question in this manner becomes a communication tactic pragmatically demonstrating the politeness expected in every



society. Following the GPA model the purpose of the message in his question carries a gain assistance goal while Vho-Katudzani's response in compliance to Vho-Itani's question about his inquiry to the response to the letter and his reasons he provides is also aimed at accomplishing a gain assistance goal from his side. When Vho-Itani asks him about his relationships or connectedness to someone prominent, he refutes the idea blatantly. He tries to show him how that may be facilitated by Vho-Selina or that he may use his wife for the purpose too; the message serving as a give advice and change orientation goals. In his resistance, Vho-Katudzani challenges the assertions in his request indicating how defective his message is, since Vho-Selina does not possess any relevant qualification, and how Vho-Itani is violating the maxim of relevance in the conversation because from his judgement of matters, all that he is advising is out of order. Subsequently his resistance to compliance leads to his expulsion from the office as he is ordered to shut the door. The final message that follows is produced with a hedge as an extension to display annoyance and when interpreted would be understood as leading to accomplishment of an enforce rights and obligations goal than gain assistance in the utterance: "*Kha vha fhele*". (Please leave). In keeping with his line of operation, a woman who doubtingly seeks permission to enter is allowed to do so straightaway while Vho-Itani asks her to close the door. The question uttered by him page 59 demonstrates how a powerful man like him would choose his words as a strategy to manipulate the mental state of a desperate lady whose goal is to gain assistance (finding a job). Mostly Vho-Itani's message to Vho-Selina with regard to her demographic information carries series of **gain assistance and give advice** goals (when she is reprimanded not to speak loudly) which mostly she tries to adhere to in compliance to the instructions. In the conversation, Vho-Itani's messages are abound with deceit as he explains the type of the form to be completed to get the position he would like to offer to her and where they should secretly meet. Her response on whether she would be scared to wait at the place agreed upon contains willingness to comply, but alludes to the passing car lights and market merchants as possible obstacles. To constrain the obstacles mentioned, he gives her advice on how she should position herself against a tree until he arrives. His awareness of the complexity of the situation leads him to ask the following: "*Kani munna wavho u do dina?*" (Will your husband bother you?). The request for such information indicates his awareness of the general constraints towards compliance by the target as defined by nature of social situations and norms that govern group life which is in conflict with his wishes for accomplishing his goal **change relationship**. He further gives **her advice** not to divulge the real reasons for her disappearance at

home on the specified time since that may tarnish his name which in compliance, she promises to do. In this case both the source and the target achieved their goals simultaneously as they agree in **sharing activity** as an additional goal to achieve together.

The conversation among the old ladies in the first part of Scene 4 on pages 61-64 demonstrates how reality in meaning is created through language in the discourses to constitute and reflect representations of changes in the society. At this discursive level, the theme of messages that are exchanged about their experiences and realisation of the current state of social relations in their setting to them constitute unacceptable behaviour. From **gain assistance** request, Vho-Nyakutombo is persuaded to talk, and her compliance in relating how she witnessed a male and a female meeting at Tshiedzaedza completing the forms and kissing activities are created to achieve goals found from casual talk during communication. Goals from request for information and clarity on details of actions are mostly **gain assistance** while Vho-Nyakutombo mostly produces messages with **give advice** goal and **change orientation** (p.63). The messages generated by the old ladies reveal how they regard themselves as subjects of the culture in which construction of problems become personal, as a result, they are also part of the society concerned with the responsibility for solving issues since life is no longer harmonious in the offices.

The second episodic unit in the scene shows how resistance is aroused by the message when Vho-Nyasidze requests Andirisi to engage in the ritual for leaving home before resumption of work. According to the GPA, she wishes to achieve a **give advice** goal which he challenges with the rationale that his belief in prayer is sufficient to take care of him when he leaves home. In this situation, her persistence is countered by the fact that Andirisi is not disapproving her message, but brings about his interpersonal construct differentiation in resisting her advice (stating that unlike herbal intervention, the answer to prayer may not be inundate). By providing a sequence of messages about Vho-Tshivhalamakhulo - the medicineman's presence, his tea that spilled before he could drink it in his office, and the power of a small piece of the medicinal twig he gave him previously serves as enough evidence to him that he considers consulting him. Andirisi's response in the form of information seeking requests through hedging ends up with him wishing to consult the medicineman willingly. This constitutes successful way of how persuasion functions in interpersonal communication since compelling and convincing arguments in Vho-Nyasidze's message garnered persuasion.

Scene 5 conversation among a group of disgruntled men that exhibit the rising conflict of the drama text. They generate, select and produce influence messages that display their communicative competence with regard to language while their requests to each other range from accomplishing **gain assistance** and **give advice** goals. Their responses show compliance to whatever information is sought, but in the process of such interactions a **gain assistance** goal coupled with negativity in formation of the complementing message (blaming nepotism) by the old lady is countered with resistance from a younger woman who refuses to provide information on whether the old lady got the job changing the topic (leave me alone. I would like to go). The situation continues and finally Vho-Katudzani's message pronounces an **enforce rights and obligations** to listen to him as he articulates message that aims at **change orientation** (p.67) in the minds of those who are hurt by unacceptable activities occurring in the offices. Compliance seeking and gaining activities in Scene 6 comprise of messages whereby Vho-Itani negotiates joint activities with his concubine whom he invited home. Vho-Itani is successful in accomplishing a series of **gain assistance**, **give advice** and **share activity** goals when he tries to settle her in his house convincing her that no harm will befall her. For consistency in the established relationship, her responses are articulated in compliance and relevant to the scope prescribed by Vho-Itani's requests so that their association and relationship is solidified. In demonstration of his power (threats - the sjambok and an axe) over his own wife, these messages (p.70), leaves her with a great confidence that she even agrees to be left alone in the bedroom. She is entrapped in Vho-Arina's hands who does everything in her power to destroy her until Vho-Itani commands her not to pour her with boiling water- a **give advice or enforce rights and obligations** goal. The message propels Vho-Arina's anger as she exhibits resistance showing no remorse towards her actions to change the direction that is not desired by Vho-Itani. In resistance and without any verbal response, she pours the boiling water over her. In message production, Vho-Arina's action reflects not changing her actions according to Vho-Itani's wish support the notion that forceful and controlling language in messages may not prompt resistance to persuasion.

The outcomes of Vho-Itani's utterances, actions and recognition of his intentions in his messages are evident to Vho-Arina's responses also through her actions since she displays her comprehension and interpretation of his messages as threat to her life. The threats have changed her beliefs towards him as somebody she can entrust her life. In Scene 7 (pp.71-72) the syntactic

constructions of her message in the first utterance are orders with give advice and enforce rights and obligations whose interpretation expects a change in behaviour of the children. As a common feature in human communication, the non-verbal inferences by her appearance as she enters her parents' homestead puzzles Vho-Nyamatodzi asks: "*Mulandu? Khezwi ni tshi tou nkathula mbilu nwananga. Ni rini ni tshi kumbana na zwitswitswana izwi katini ha mitoro.*" (What's wrong? Why do you make me sad my child? Why do you have these children in tears?). Although the questions seem interrogative, they elicit information and following the GPA the source's intention is to attain a **gain assistance** goal. Her application non-verbal communicative strategy (crying) serves as a strong response to expedite attention to her matters as her mother summons her father to attend to her. In compliance to the requests she then verbally responds though following the cultural setup of settling family matters Vho-Makhadzi and the uncles have to be involved. During the flow of events Vhavenda suggests that they get someone to accompany her back to her husband - an intention to achieve multiple goals - **share activity, give advice and enforce rights and obligations** following their differentiated roles in the family hierarchy of responsibilities. She resists specifying her fears as arguments for her non-compliance to their suggestion. While still trying to settle matters, within the scope of persuasion, Vho-Makhadzi and the older uncle utter messages that criticise Vho-Itani's stance and actions which arouse Vho-Arina's negative feelings about her husband increasing her likelihood for resistance. After her utterance: "*U vhuvedzedzwa mbaḏoni*". (To be returned to the axe) everyone comments on how difficult the situation is and concludes by letting her stay. The abandonment of goals during pursuit in this manner demonstrates an unsuccessful scenario in persuasion.

The conversational turns in Scene 8 constitute the sub-plot that displays the climax of the drama text. The initial message from Vho-Itani (the protagonist) in the conversation introductory utterance, demonstrates an element of his behavioural complexity on the tactic he employs in pursuit and attainment of his desired goals. Through this message, Vho-Selina is persuaded to believe in agreement with him that he has capacity to perform what he alluded to her before a **give advice** goal which in support, Vho-Arina complies by providing additional evidence. Since by nature compliance-gaining situations contain the potential for complexity, Vho-Itani initiates negotiations to escalate the relationship further (now that Vho-Arina left, she should agree to stay with him). She resists to comply to that idea because of conversational and cultural constraints (i)

she is still attached to Vho-Maraga which in persistence he refutes with a derogatory tone since he has authority to send him further to remote areas, and (ii) realising his tone, to save face, she selects a polite message in confessing her undying love to him. But when Vho-Itani invites her to stay with him, she mentions Vho-Arina's house and Vho-Maraga's existence as multiple demands she is accountable for as obstacle to her compliance. Realising that the obstacles mentioned are in conflict with his objectives, thus would prevent him from achieving his goals, in the messages that follow he mentions how he would violate the standard norms of group life by removing (throwing) Vho-Maraga out the area in mitigating all anticipated obstacles. His capacity and competency in adjusting and reconciliation of his compliance-seeking messages for meeting his goals during persuasion is observed in Vho-Itani's message when he still promises to address all possible obstacles that may emerge.

The conversation between the girls among themselves and Vho-Itani in Scene 9 (pp.74-76) exhibits how communicative competency may be barred by other qualifications like culture values in message planning process. The reluctance of the two girls to comply with his call propels him to modify his message to the following utterance:

**Vho-Itani:** (*Vho no tou vula fasiṭere tshoṭhe*). *Hee vhasidzana. Ndi zwa mini zwa tshipimbi tsha musi ni tshi khou vhidzwa nga... kani a zwi athu u pfalesa zwaure ni khou vhidzwa nga nnyi?* (While having opened the window). Girls. Why are you so cheeky when you are called by ... Don't you know who is calling you?)

**Ñwananyana 1:** *Vhone haa! Khanwe hoyu, hu si nṅe.* (Hey man! Maybe this one, not me).

**Ñwananyana 2:** *Nṅe ni songo ntshata. Ndi ya ngafhi na muthu a no litsha mushumo wa muvhuso a vho shuma u vhimbila nga goloi ya muvhuso na vhafarekano.* (Don't refer that to me. What have I to do with someone who leaves his leaves government's work and move around in government car with concubines?).

The message is produced with the zeal to driving his plans to achieve gain assistance, enforce rights and obligations and share activity during the influence interaction. He assumes that lack of knowledge about him might be a potential obstacle for their non-compliance, therefore by highlighting that will be helpful in controlling or changing their decision. The compliance-seeking episode above, show how high expectations of control over situations in Vho-Itani's conscience make him persist longer for compliance before giving up after hearing that they know him and his engagement in relationships with various concubines. The scene marks 'crisis' which is a turning

point in Vho-Itani's life since he never experienced such humiliating reactions to his demands before.

The form and content of interactions in Scene 10 setting (pp.76-79) consist of influence messages shared among a group of members of the community. The context of their messages coordinating influence turns and topic structures in the interactions reflect their composition (a drinking social class group), their different life experiences according to age and gender, their social perceptions, memory and inferences about what is happening around them. Compliance-seeking messages range from requests of information, clarity on matters and directives. To them communication serves as a reinforcement of this social structure as they take turns in scheming interpretation of their messages and those of others. Normality in this group is maintained by messages produced when addressing their concerns and apparent problems within their community. In that manner most goals that they seek to pursue range from **gain assistance, give advice, share activity and change orientation** when they talk about Vho-Itani. In the process one old man is occasionally reprimanded on his bad behaviour because in exchange for tea and scones he badmouths or gossips about others whenever he meets Vho-Itani - a give advice goal. Vho-Itani is finally threatened with death if he ever commits the same mistake where non-compliance will lead to negative consequence. The success of their message is observed in his response when he utters: "*Na luthihi Vho-Lilema*". (Not at all Vho-Lilema).

Act 5 marks the falling action and denouement of the drama text. Vho-Maraga's expression of emotions and feelings (pp.80-81) in Scene 1 propels Vho-Nyamandela to raise her concern with the following utterance: *Inwi Jimisi, mulandu ndi mini? Iyi mbaḁo, ...aa-na gwengwo? Ni ntshutshelani nwananga Jimisi?* (Jimisi, what is wrong? This axe ...and bush-knife? Why do you scare me my child, Jimisi?) The interrogative form comprises a wish to get information with expression of fear in that Vho-Maraga's behaviour in terms of speaking, actions and the equipment he handles has become strange in the family setup. The inquiry carries a gain assistance goal which Vho-Itani should comply by providing an explanation of his action. In compliance to her request, Vho-Itani violates the conversational maxim of quality since he lies about his intentions which do not convince her. In her search for the real reasons, she persists by proving that following her knowledge and judgement of nature with regard to preparation for tree felling, his message lacks sincerity. He responds by making reference to information that she once told him about dry seasons

with gain assistance goals requests which she confirms in compliance. The conversation concludes with Vho-Maraga attributing his unacceptable behaviour to the witches and books which will land him in jail thereby persuading him to stop - an attempt to achieve a **give advice** goal. Since he does not show any remorse or commitment to change, in desperation she utters: "*Haa! aredi*". (Exclamation expressing doubt or giving up). The message in the form of a hedge is a linguistic strategy to express hopelessness constituting readiness to goal abandonment.

Since production of compliance-gaining messages is part of human impulse in communication, discursive interactions in Scene 2 comprise compliance-gaining messages shared by the old ladies. The episode is abound with unconscious influence attempts involving compliance-gaining activities that may not amount to persuasion per se, but such messages are produced to sustain their social relationship. In a series of such messages (pp.81-85) the function of assertions, questions and requests or orders are intended at sharing (snuff), information about Vho-Maraga's activities against Vho-Itani's behaviour, women and the general behaviour of people in the sounding areas with regards to deaths attendance. In this case, compliance-gaining activities are more focussed on providing insight into cultural and individual differences. Consequently, within the message generation, production and message choice scope, goal attainment is conceptualised around **share activity, gain assistance, give advice and change orientation** influence goals in this scene.

Intriguingly persuasion has been confined to communicative situation defining goal attainment guiding planning and actions where in conversations targets are persuaded to change from a socially unacceptable behaviour and activities. On the contrary, compliance gaining messages contained in Scene 3 (pp.85-89) as produced to support the flow of the tragic plot in the drama text, exhibits how characters engage in influence interactions that plan disastrous activities to destroy their enemy. Vho-Mposi-ya-Misevhe's (the traditional doctor) requests to Vho-Maraga for all medicinal accessories required for Vho-Itani's killing are aimed at attaining a **gain assistance** goal whereby compliance is not negotiable. In subsequent turns Mposi-ya-Misevhe continues with requests demonstrating his power and expertise in what he wants to achieve over his targets, a strategy where their compliance will be benefitting to themselves. He utters instructions - enforce rights and obligations which they comply with eager. Through his bones, he utters messages provoking emotions of his targets as in: "*Ni ri: Atsina ndi nne Gwangwa. Ndi ri mbaḍo na*



*gwengwo zwiaḽa muthu hafha fhethu. Zwi a ḽa muthu riṇe ra takala*". (You should say: I am Gwangwa. I say an axe and bush knife would destroy someone here. That we may be happy. The messages instil the sense of declaration of a serious scenario which of course although evil in nature, is hoped at delivering them from Vho-Itani's much evil activities. He succeeds in achieving multiple goals - **give advice** (on how they should act), **change orientation** (deescalating their relationships with their wives) and **enforce rights and obligations** (drinking medicine when naked). The success of his messages during the conversational turns is consolidated by Vho-Maraga, Vho-Thanyani and Vho-Gwangwa's by asking questions for clarity to confirm their interpretation and understanding of what needs to be done. Their responses are sometimes accompanied by hedging fuming up their readiness to comply.

On Scene 4, pages 89-94 conversational turns comprise of a dialogue that sheds light on the characters speaking and message production (what is spoken about) is furthering the plot in the drama text. The exchange in messages by the threesome as friends when they also interchange their roles as message sources and message targets during interactions demonstrate the relations of psychological phenomenon in human psychology during persuasive communication. In the situation persuasive messages for compliance-gaining (making requests) message choice and processing is the function of provision of arguments and reasons advancement by the participants. Considering that the drama is in the falling action stage where conflicts are resolved and moving to the end, the threesome message choice, processing and production portray that they do not accept their destruction of the self by Vho-Itani's activities as defeat without their active participation in the struggle. Vho-Maraga becomes the lead source of motivating messages in the form of emotional appeals aimed at activating psychological process operations in the target of the message evidenced in the utterance: "*Khonani dzanga vhuṭunguni ... kha ri pedukane sa tshinkwa tsha vhatendi musi vhe tshilaleloni*." (My friends in pain ... let us break like bread of Christians during the holy communion). In accord with the GPA theory, to the receiver of the message the request "*Dzhiani ni nwe*." (Take and drink) is an attempt to achieve an enforce rights and obligations while subsequent series of linguistic symbols offer emotional appeals visible in interpersonal communication that are loaded with emotional issues. Vho-Maraga produces recurrent persuasive messages in a single conversational turn motivated from the process premise of a need to eradicate wrongful behaviour through total removal (killing) of the perpetrators of his



indignation. Vho-Maraga aims at increasing congruity with positive goals (relevant to their common discomfort) and reinforcing comfortable feelings to achieve the desired goals with his co-interlocutors by mentioning: "*Vhutunguni honovhu hashu, ...*". (Such a pain, ... ) followed by an activity they will perform together which denotes a **share activity** goal.

The content of his messages portrays his logical and analytical abilities through vivid descriptions of actions expected in persuasion operations. Vho-Maraga's use of language variations and lexical diversity, verbal imagery and vivid language have role in influencing attitude change. Repetitive use of words such as "*vhutungu*" (pain), "*malofha*" (blood), "*misevhe*" (arrow) create effective mental associations in the target of the message that attract towards being persuaded. Vho-Thanyani and Vho-Gwangwa are persuaded into drinking blood, keep naked and drink blood as he pursues **gain assistance** (asking about high offices), **give advice** (no man should allow to be led by his wife), **enforce rights and obligations** (sometimes accompanied by coercion such as in staying naked), **change orientation** (justifying how the official trample over others without taken to court) and **change relationship** (against their own wives and officials) goals. The same type of goals is complied with by the targets of his messages when they respond, request clarity or make additions for justification of their current actions, including those that will follow as in the following adjacency pair:

**Vho-Thanyani:** *Vha songo tetemela Vho-Gwangwa. Kha vha lume mbilu, na vhane vha khou ri fara nga tshituhu vha kho tou luma mbilu.* (Don't shiver Vho-Gwangwa. Strengthen your heart even those who are cruel to us strengthen their hearts).

**Vho-Gwangwa:** *A thi khou tetemela. Ndi kho tou thanyisa mafo na zwanda Vho-Thanyani.* (I am not shivering. I am strengthening my eyes and hands Vho-Thanyani).

Recurrence, repetition of lead words, similes and idiomatic expressions contribute in message comprehension and recall displaying dynamism in the character's language use (portrayed by the author) which increases the trust of persuader and positivity towards his message. As a results, compliance is attributed to the degree of message advocacy as interpreted by the target and also observed in the syntactical contrasts brought about in the message above: "*Vha songo tetemela*" (Don't shiver) an attempt to attain **give advice and enforce rights and obligations** goal versus "*A thi khou tetemela*" (I am not shivering) a positive response for total commitment and compliance to the message. The meaning of these constructs produce a great connection for elaboration of

message content which increases Vho-Thanyani's persuasive power observed in Vho-Gwangwa's response.

In composition of drama text, the scene comprises episodic units displaying continuation of the crisis flowing into a decline or deterioration of power in the hero's situation and his fall through a brutal death. The intervening conversational turn comprises of a plea by VhoNyakukali thrown generally to anyone listening as she utters: *"Inwi vhathu wayee, ni ri ili gwengo la Maraga li no khou leleḁa... nandi naa wee"*. (Hey folks, Maraga's bush-knife that is raised ... what do you say about it?). The excessive use of idiophones express how in conversations pragmatic functions of language facilitate reflection of real-life situations specifically (in this text) to persuade or influence someone and also signal emotions from the source of the message. It introduces an attempt for accomplishing a **gain assistance** goal. The immediate turn in the same conversational turn of her message is directed to Vho-Maswoba; *"A si khwine vha tshi gidima vha ya vha luma Itani nḁevhe. Vhone vhe gwengo leneli ndi li no ḁa mu takadza? Nandi Vho-Maswoba"*. (Is it not better that you rush and inform Itani. Do you think the bush-knife will do him good?). The humble and suggestive expression in the message is a linguistic strategy used in motivating the need by giving deference expecting a positive response from the target in compliance to the message from his logical interpretation of the request. The exact naming 'Itani' also indicates how he as the third party in the utterance has fallen, consequently in need of deliverance. The final part of her utterance contains proof and evidence that connects her attempt to accomplish a gain assistance and give advice goals benefitting her (the situation is so severe that she has no capacity to perform what she wishes) and the third party (Vho-Itani who should get the information about what is going to happen).

The severity of the situation leaves Vho-Maswoba producing the following hedges: *"Haa! vhone"*. (Hey! You) whose interpretation infer resistance to the message- a linguistic strategy he continues using even after being motivated by another individual in the scene. Vho-Nyakukali's persistence is solidified by her mockery reducing him to a status of a woman which in essence is persuasion through manipulation, but she further flout that by enhancing her message with encouragement in directing which way he should take. The message ultimately constrains his reluctance as he requests for his hat in preparation for leaving.

At the same time, in Vho-Itani's office influence interactions are taking place between Vho-Selina and him. Vho-Itani produces compliance-gaining messages containing arguments and justification of his sexual advances to her which she complies with some elements of resistance because they have been caught in the act many times previously. In his effort to pursue his goal successfully- a change relationship (escalation), he persists directly criticizing her views in the conversation: "*Na inwi ni dina u vha na thoho nazwo hezwi zwithu... Zwi khou pfala?*" (You irritates by concentrating on these issues... Do you understand?) His long argument criticising interference by other people in the message above becomes part of justification of his behaviour- a strategy to accomplish a give advice goal which she responds in the following manner: "*Zwi a pfala. Fhedzi...*" (It is understandable. But... ). The compliance-seeking and gaining messages that follow carry gain assistance goals and at times share activity goals that support their commitment to each other in which Vho-Selina is seen as the one who is persuaded in compliance to Vho-Itani's requests.

As much as any communication situation aims at achieving a specific goal, Vho-Maswoba's request to enter carries an obtain permission goal which Vho-Itani refuse to grant. In resistance his persistence to tell him something is rejected as a lie and told to go away, but decide to utter: "*Kha vha ntendele-ha ndi de ndi vha hevhedza vhe henefho*". (Just allow me to come and whisper to you). Although the begging part comprise of a give advice goal it is an insistence with an element of positive coercion to be listened to as he forces himself in the office. He is ultimately summoned out with humiliating comments about his dirty shoes where Vho-Itani produce messages that solicit attention and cooperation from his target tries to achieve a give advice and enforce rights and obligations. Vho-Itani and Vho-Selina continue with their committal praises to each other's that culminate agreeing to engage in actual sexual performance in the office like before. In the following conversational extract:

**Vho-Itani:** *Vhutete nga vhu difhe nga muro wa tshikekea.* (Porridge goes with chicken sauce).

**Vho-Selina:** *Henefha?* (Right here?)

**Vho-Itani:** *No thoma. Ndi ri Kanana ro swika, mukhaha na notshi ndi zwashu.* (You have started. I say we have arrived in Canaan, milk and honey are ours).

Vho-Itani formulates compliance-seeking messages that he expresses in metaphors as a linguistic strategy to lure or entice Vho-Selina. The lexicon used to specify the actions to be performed produce semantic connection of arguments supporting and increasing his persuasive power to

advocate for his fatal weakness which she alluded before. Her response “*Henefha?*” (Here?) displays that she applies her memory of previous situation to verify justification of current actions seeking clarity from him to achieve a gain assistance goal. The message in his next turn denotes urgency of the request he made during the interaction organising his arguments in that her participation in the activity will benefit both of them. Her response is composed of phrases portraying her stirred feelings of the need to comply by engaging in the said activity changing his influence goal to achieve a share activity goal. Metaphors are judged as highly creative in positive message advocacy - they produce semantic connection for elaboration and coherent organisation of arguments in message content which increases the persuasive power.

Meanwhile Vho-Maraga, Vho-Thanyani and Vho-Gwangwa are moving outside of the office preparing for their attack. Peeping through the window, Vho-Thanyani observes what was happening he summons the others to hurry persuading Vho-Gwangwa for action, but Vho-Maraga becomes the one whose emotions are raised high by the activity of Vho-Itani and Vho-Selina demonstrating the effects of non-verbal communication in persuasion. On his entrance, Vho-Itani begs for pardon finally uttering: “*Vho-Maraga, vha songo vhuya vha mbulaha ... vha ḑa vha shuma fhano dziofisini*”. (Vho-Maraga, don't kill me ... you will come back and work in these offices). Vho-Itani's message contradicts what he used to say during previous influence interactions with Vho-Selina. The concluding message is explicit in specifying how Vho-Maraga would benefit from changing his mind by not killing him as if they are friends - trying to attain a change relationship goal. The message reveals that in persuasion, when individuals are exposed to fear of severe threat (death in this case) their attitude also change, that is why Vho-Itani is mentioning the actions he would take to eliminate the threat he is faced with. Vho-Maraga, flouts this manipulative message comprising a tactic to be freed as he gives a directive: “*Dzwigimedzani ni dzwigidedze zwi re zwanu zwihali...*” (Throw and pierce through your weapons) which the threesome take turns in producing messages confirming execution of their mission while trying to achieve a series of goals supporting their wishes.

### 4.3 DRAMA: A.M. MAHAMBA: ZWO LUNGWA

In Act 1, Scene 1, the exposition of the drama text introduces the setting (in the bush), characters and the conflict they may face with the flow of the plot. It opens with the conversation between Vho-Rabada – the protagonist and Vho-Efa his concubine meeting at their secret place. The remarkable message produced by Vho-Rabada on the third adjacency pair reprimands Vho-Efa not to call him (Pastor) amounting to communication which immediately exposes her to a form of persuasion. His argument for justification of his request in the message *"ni tshi khou di vhona uri ri kha enea a lufuno"*. (When you see that we are engaged in love matters), demonstrates how their lives are woven around an intimate relationship and the type of messages they exchange when they meet. The argument in his message during the current social interaction carries a request to refrain from her form of address presupposing that the event is a recurrence of usual mutual influence and agreements on what actions to take therefore dictating a change in her way of response to him. The message is intended to shape her future form of address to him which according to the GPA model comprises attempt to attain a **give advice** goal which, indeed is supported by her response showing compliance on (p.l) by calling him in his name and surname. Yet, in his convictions and plans, the response seems not fit to express definition and transformation of the symbiotic relationship between them. Consequently, in his compliance-seeking message that follows, he suggests she uses the nominative *"mufunwa"* (lover or sweetheart) which hierarchically indicates a higher level of connotation and reference during interpersonal communication in furthering their relational development.

In compliance, her added series of predicative nominatives in her response arouse emotions appraising their closeness as they begin to share a common behaviour in declaring their commitment to each other. But, during the process she raises a rhetorical question as a linguistic strategy to argue appropriateness of their actions - a **gain assistance** goal. Enhancing his urge to attain his goal - **share activity**, his message paradoxically claiming that love matters may not be the devil's deeds, demonstrates his will and competence in using imagery to address complex issues (justification of what is considered to be morality versus immorality in the life of a pastor) during persuasion.

The adjacency pairs in Scene 2 conversational turns comprise compliance-seeking messages in relational communicative situation where Vho-Ema and her children are engaged in production of message formulated by giving orders and requests. The messages and responses to such messages depict how communication is used in sharing perceptions of common bonds among family members who are equivalent and undifferentiated in life as in sharing values and beliefs in pursuit of common goals. Therefore, the influence messages exchanged are aimed at achieving **gain assistance** in the form of material (a request for bringing the Bible) and information (children asking where their father is). Their mother's response is in compliance to their request, but her explanation ends with a question eliciting information also wishing to attain **give advice and gain assistance** goals. They finally agree in holding night prayers - a **share activity** goal starting in singing including compliance seeking messages produced during Vho-Rabađa's presence. At the end of the prayer session, (p.7) Vho-Ema requests the children to leave the scene but also advises them not to undermine the presence of their father which amounts to accomplishment of a give advice goal. Since following the GPA model production of compliance-gaining messages requires cognitive editing standards to exert influence during interactions. Vho-Ema then carefully utters: *"Yehova wa mavhuthu o vha o rumafhi mudzio wawe we a ġinangela?"* (Where did Jehova of the multitude send his chosen vessel?). The question is articulated in a positive approach matching her self-image, avoiding hurting his feelings and an effort to treat their relationship positively and in terms of goal formation process it is aimed at achieving a **gain assistance and give advice** goal in further turns. Vho-Rabada realises that the communicative situation among them is becoming complex and his actions for compliance by providing the actual or real reason for coming back home late is in conflict with their family values and principles as he responds in the following manner: *"Ndo vha ndo enda mme a vhananga; fhedzi vhunga ni tshi zwi ġivha, mufunzi ndi livhiġa ha ambi tshithu"*. (I was visiting mother of my children; but as you are aware, the pastor is a grave that does not say a word). The metaphor *"mufunzi ndi livhiġa"* (a pastor is a grave) is a linguistic strategy in evasion of communicating the embarrassing event that took place where he was, as such to save face his desire is to articulate the action that she will approve especially as she is fully aware that his position of a pastor definitely requires him to keep secrets. Consequently, altering and withholding the real reasons in his compliance resisting messages has some goals too such as avoiding looking bad or hurting her while the postponement for possibility to divulge the

information in future is also a strategy for challenging that the situation is not conducive and the matter may be addressed later.

Given that in communication, every interaction in a situation is purposeful, conversational turns in Scene 3 demonstrate how Vho-Tshiembe intentionally wishes to influence her son Vho-Thisumbwi into evaluating his wife's behaviour. Vho-Tshiembe's compliance-seeking messages in the first unit of the interactional episode consist of the relational uncertainties she picks from the seemingly deceptive activities performed by Vho-Efa which her son seems not to be aware of. On the contrary, Vho-Thisumbwi's message in the first turn displays his mother's behaviour as irritating as observable in the utterance: *"A u pfi; vho thoma. Hu pfi ndi mini zwino mme anga hafhu naa?"* (Listen; you are starting. What is that you are saying again my mother?). The first statement is a direct speech act which requests the target to reconsider what she said before, especially on the basis that the topic she raised is not acceptable to him amounting to bad behaviour. By so saying, in the first instance, he is trying to attain a **give advice** goal. The second part in the same turn comprises of a question and according to the GPA model it seeks to achieve a **gain assistance** goal. Pragmatically the semantic connotation from the presupposition element *"hafhu"* (again) confirms that by inference, Vho-Tshiembe is initiating an influence interaction which she performed previously without success. To save face, using appreciative predicative nominatives she politely counters his request attempting to accomplish the similar goal - **gain assistance**. Messages in the second adjacency pair demonstrates how the two express annoyance from the messages shared between them where she ends up giving him advice that her beer drinking brother is better because he owns a car which Vho-Thisumbwi lacks and she might go and stay with him. The verbal power of her message content offers credible threats appealing and arousing to his emotions to diffuse his resistance and reconsider her advice which is evidenced by the exclamation *"Ai, mmawe!"* (No, mother!) in his response. Vho-Thisumbwi also offers a counter argument giving her advice that her rage displayed in the message comprises an unpleasant behaviour which provokes God's anger enough to punish him - the outcomes he may not desire. In compliance, with politeness, she agrees on her overreacting during the interaction which motivates him to ask about her initial request at the beginning of their discursive interaction. Vho-Thisumbwi is reviving his **gain assistance** goal he requested in his first adjacency pair of the conversation.



His mother complies with his request, but the message she produces becomes so explicit that in the context of the family situation, Vho-Thisumbwi's response indicates also explicitly that what she is saying is regarded as sin before God and the angels which is blatant rejection of her advice. Her insistence in counter arguing his reliance on the Bible while ignoring the bad behaviour of his wife becomes more explicit especially on the basis that culturally her status in the family is higher than that of the two. Subsequently, through his nonverbal communicative expressions of anger (throwing down the Bible and hands movements) he utters: "*Kha vha tuwe phanda hanga hafha!*" (Go away!) - an **enforce rights and obligation** goal followed by **give advice** in resistance to her persuasive messages. The message also indicates abandonment of his goals from his angle in persuasion, but in response his mother kneels down in greeting and leaves uttering messages of abandoning her goals too, indicating threats to him facing unpleasant consequences in future. During persuasion, an utterance containing this type of message is a fear appeal used as a contingency plan to open a goal blockade event. In resistance he rejects saying that he would not entertain rumours. Then follows an episodic unit of conversation between Vho-Thisumbwi and his wife Vho-Efa where the pre-conversational dialogue consists of a **gain assistance** goal with regard to what was happening which he complies without compromising quality maxim of conversations (that Vho-Tshiembe suspects Vho-Efa has intimate relationships outside her marriage). Vho-Efa is then irritated and hurt by the truth that is carried by the message and start crying where compliance-seeking messages that follow are **give advice, change relations and change orientation** attempts through rhetorical question as their messages are produced in the form of reducing relational uncertainties and also confirming their commitment towards each other in maintaining their relationship.

The opening request by Vho-Rabada on Scene 5 (p.12) displays a discursive structure reflecting family culture and the type of religion they practice. The message is aimed at achieving a **gain assistance** goal which is complied to when Murunwa responds by mentioning the hymn for the day in which they all take part in singing. He describes the activities and turns taken during the session as those achieving share activity goals, but matters turn embarrassing when he requests Nthambeleni to read his preferred verse for the day. She politely resists to comply with providing a reason for inability to do so. The response irritates him and angrily he starts yelling reprimanding her to change from bad behaviour (roaming around in search for attention from boys). His message



is heavily loaded with arguments on awareness of her inability to comply, also carrying curses directed to achieve multiple goals such as **give advice, change relationship, change orientation and enforce rights and obligations** simultaneously. Vho-Ema intervenes with submissiveness persuading him to withdraw his words with an argument since he is a man of God, the belief is that unpleasant proclamations to children may be harmful so as to attain a **give advice** goal. His aggressive resistance causes discomfort to the extent that Vho-Ema instructs the children to move out - a give advice goal the suggestion which he refutes and countering that they stay. During the interaction influence messages uttered by Vho-Rabada become more coercive showing he has power over them by forcing the children to sit, beating them and yelling at them to stop crying while also clapping his wife. Being consistent with her value systems, her nonverbal communicative actions (the way she grabbed the belt from him and throw it away and stood still looking him in the eye, then taking the children to sleep) indicates her resistance and power not to comply with all his messages.

Conversational turns in the episodic unit that follows, show how engagement in any form of communication tends to constitute persuasion. After engaging in a solitary emotive prayer session, Vho-Rabada orders his wife to come back - an **enforce rights and obligations** goal which she complies to, but refuse to call the children for him to ask for forgiveness to them. Vho-Rabada's messages consist of emotional appeals that carry a changed attitude of conduct and convincing judgements inciting passions comprising a series of arguments accompanied by nonverbal communicative signs (crying) by which he proposes a change in her beliefs (not allowing him to ask pardon from his children). Following the GPA theory, on pages 15-16 the messages are produced in attempt to achieve **gain assistance** (calling children), **give advice** (arguing not call them), **change orientation** (for and against being God's likeness) and **change relationship** (Vho-Ema maintaining relations) goals. Vho-Rabada's messages are appealing to emotions to understand the need to change, leading to compliance affecting or leading to persuasion. Vho-Ema resists on the basis of application of logic and analogy to the request (as much as God does not ask forgiveness from man and a father figure is that of God), therefore the relevance serves as an obstacle for her noncompliance. Seeing that his plan and strategies are not successful, he abandons his goals and changes the topic as he peruses another goal - **share activity** (in praying together), but realises his own inability to perform such and in **gain assistance** Vho-Rabada requests Vho-

Ema to pray and bless him sarcastically ridiculing his behaviour as an obstacle (his prayer may not pass the roof) to do it himself. She complies and later gives him advice to go and sleep which he reluctantly responds saying: "*Dzi nga si fare*". (I won't fall asleep). The phrase in her response: "*Dzi do fara*". (You will fall asleep) in the conversational adjacency pair a literary device by which her response understates his resistance in persisting that he takes heed of her advice to go and sleep without fail.

An analysis of Scene 6 (pp.18-23) conversational turns demonstrates how the institutional setting determines outcomes of interpersonal communication. In his message, Vho-Thisumbwi requests for Vho-Ndiafhi's opinion on Vho-Rabaḁa's sermon - an attempt to achieve a **gain assistance** goal. In compliance, his message of his response is uttered in a metaphoric expression "*Ndi tshigidi tsha Yehova houḁa munna*". (He is God's gun that man) which suggests some similarity of contextual interpretation of influence as they share in acknowledging Vho-Rabaḁa's expertise power in the sermon. In an attempt to attain a **gain assistance** and share activity goals, he optimistically requests Vho-Rabada to explain prophet Isaiah's prophecy which he does with excellence proving their high esteem in his expert power.

The episodic unit in the same scene on page 19 displays how compliance-seeking message during interpersonal influence interactions may be produced and powered from implications in nonverbal communication. Vho-Ndiafhi's wink to Vho-Radzuma is a message produced to order him performs action(s) not verbally articulated. The success of such intentional effort of influencing through nonverbal communication is observable from his compliance uttering with seriousness a message generated and selected from a collectivistic angle minimising words that may be interpreted as denoting imposition - an effort to accomplish an **obtain permission** goal. Vho-Rabaḁa complies by **giving advice** that whatever they wish to say should be relevant and fit the situation.

A further **enforce rights and obligations** goal is pursued when Vho-Thisumbwi is requested to leave the scene which he complies too. The rhetoric questions Vho-Radzuma raises reflects on past negotiations they held trying to achieve a gain assistance goal which Vho-Rabada responds in compliance but showing some form of irritation from the messages. From Vho-Radzuma's request, Vho-Ndiafhi hierarchically uses linguistic strategies in the form of imagery, especially an

allegory (angel's wings, drunkard vomit) to provide proof of Vho-Rabaḁa's current non-alignment of behaviour which is not consistent to the socially validated principles in the church. Their intentions in all messages are attempts to achieve a **give advice** goal which he refutes with raised emotions of anger (shivering) in communication, express reaction to messages based on events that are personally relevant. Their insistence on their aim to support him as a constraint to his resistance fall on deaf ears leading him to produce messages of threat (he will deregister them, he built the church) and finally explicitly instructing them to leave as he toiled to get them into church activities and mentioning more demeaning messages in enforcing legitimate power over them - **enforce rights and obligations** goal. To show that they understood the content of the message from the source who possesses power and authority, they comply, meaning that they did not achieve their goal.

However, after a little while, he invites them back begging them to get inside which they resist. Vho-Radzuma insists addressing all matters leaning against the door frame, but uttering messages of give advice. Vho-Rabaḁa's messages show remorse of his actions pleading that they get in so that he explains everything to them which they resist to comply with and finally leaves uttering the following message:

*"Tshi re hone tshivhi tshavho tshe vha ita vho dzumbama tshi ḁo vha wana masiari vhukati ha vhathu. Tshivhi a tshi na tshe-nda-ḁa-vhanavha- Ndau-tsha-kale-kale. (Vho-Rabaḁa vha nana u lila). Yehova u a shavhisa; ha itelwi tshimbwindimbwindi nda-vheka. Nḁe ndo ḁuwa. (Vha rembuluwa vha ḁuwa nga u gidima). (What remains is that your sins made while hiding will catch up with you during daylight amongst people. Sin does not depend on how long you committed it. (Vho-Rabada cries more). Jehova is feared; He sees everything. I am leaving. (He turns and runs away)).*

The arguments provided by Vho-Radzuma above demonstrate that messages that are high in argument engender favourable emotional responses raising influence capacity obligating persuasion. The success of their persuasive effort and attainment of their goal is reflected in Vho-Rabaḁa's response: *"Radzuma murathu wanga, ḁani ndi ni vhudze zwoḁhe nandi! ... Ndi ni vhudze zwoḁhe nandi! Na huma vhathu!* (Radzuma my brother, come I want to tell you everything! I wish to tell you everything. Why do you turn back?).

Act 2 demonstrates how in tragic plot the protagonist rise to power and happiness as observed in Vho-Rabaḁa's activities at every episodic level. In Scene 1, the conversation between Vho-Rabaḁa

and Vho-Efa (pp.24-27) reveals how individuals fulfil interpersonal goals in relational communication through coding verbal and nonverbal signs (rubbing her face and neck) relevant to the situational context to produce and interpret messages. In moving the plot forward, their influence interactions consist of assertions, promises and questions fundamentally produced and motivated to reduce uncertainty, therefore promoting their intimacy. In their efforts to influence each other's mental or psychological functioning, they interchangeably express their commitment to their love using imagery (their reactions if separated after death). Since persuasion change behaviour through symbolic interaction, their compliance seeking messages in the episodic unit are aimed at achieving **gain assistance and change relations**. They successfully influence each other's mental states (attitude change) by articulating convincing messages that provoke compliance in reciprocity. During their interactions, Vho-Efa raises a concern that their meeting time is so little and gives the suggestion: *"Zwino kha vha mbo di tou mmbinga-ha ndi vhe musadzi wavho"*. (Now just marry me so that I become your wife). Through her request, her concern displays how context influences interpretation since in real life their situation warrants marriage and staying together. She wishes to elevate her position which of significance to the GPA model, it is an intentional effort to **change a relationship**, in this instance, escalating it. Also observable in his response: *"Nhe a thi divhi uri ni khou amba mini. Naa matsiko vhathu vha vha lini munna na musadzi?"* (I don't know what you are talking about. When is it that individuals become man and wife?) is the demonstration on how context determines response of the message recipient shaping influence turns and topic structure. The question shows Vho-Rabaḁa's linguistic competence to deploy logic in arguing his position in the relationship. In compliance to her request, he immediately suggests a tactic (plan) that will allow both of them to be together at his house. Another element in compliance-gaining messages during persuasion is that plans for goal achievement is presented in hierarchy as she criticises her husband's manhood and with serious emotions (crying) raises her wish to have a baby. The message carries an effort to attain **gain assistance** goal. In compliance, Vho-Rabaḁa responds indicating simplicity of actions involved in achieving that goal providing arguments for his willingness including his ability to assist emanating from his love and commitment to her. The conversation ends in nonverbal communicative activities (kissing each other, Vho-Efa's bodily relaxation, less verbal utterances or even silence and finally Vho-Rabaḁa carrying her) which signifies their readiness to engaging in intimate activities. Vho-Rabaḁa then utters: *"Kha ri dzou monela fhala"*. (Let's go that way)

which is articulated with an intention to achieve a share activity goal since he has already constrained all possible obstacles that would hinder Vho-Efa not to comply.

The first four adjacency pairs in Scene 2 conversational turns exhibit how Vho-Thisumbwi after ascertaining his goal, tries to formulate a discourse and action plans that foster the achievement of these goals in relation to Vho-Efa and Vho-Rabaḍa. In the first adjacency pair he constructs the pre-conversational request by giving deference - a message that indicate humbleness with an aim to achieve a **gain assistance** goal (time to have a talk) from the pastor which he shows readiness to commit himself in compliance. However, his message that follow wishes to achieve another **gain assistance** goal (help explain their plan) from his wife. The pastor reprimands him on taking care of his choice of words so that they fit the context of interactional frame especially because they are in a spiritual setting - an attempt to achieve a **give advice** goal. His response indicates compliance to what is mentioned. While trying to be pardoned on his wrong choice of words to express what he means, Vho-Efa intervenes requesting that he addresses the main issue on why they remain with the pastor - a **give advice** goal. In compliance, he praises his wife for offering the advice which irritates the pastor (frowns picking his Bible) advancing that he cannot wait for such praises. Vho-Efa requests him not to leave and also advises her husband not to delay the pastor. On one hand in persuasion his struggle with wording choices might be attributed to his perceptions on whether his plan was more likely to succeed. Consequently, his delay and deviation in expressing his wish during this compliance-gaining episode may be interpreted and understood as an attempt to manage conflicting goals. He complies by being direct and explicit in explaining their problem to him - a **gain assistance** goal to be achieved which the pastor shows simplicity in achieving the goal. However, he also indicates the limitations of his powers which are referred to God through prayers - a **change orientation and give advice** goals on this aspect which shows compliance to their request. Finally, the messages that follow in the same scene consist of gain assistance and give advice goals on arrangements that Vho-Efa goes to stay at Vho-Rabaḍa's homestead (to be prayed-for) for a week if the couple wish to get a child. They all agree to the arrangement.

Scene 3 conversation between Vho-Thisumbwi and Vho-Tshiembe demonstrates the local management of influence interactions where interactants determine the type of messages they wish to hear by negotiating what to say in the achievement of goals. Like before, he reproofs his mother

from responding to him with traditional praises which in persuasion, his intent is to stop what he considers as a heathen feature of address, therefore trying to achieve a **give advice** goal. Realising his anger in his message, her response expresses a surprise as she requests to know the offense she committed- wishing to achieve a **gain assistance** goal. Through his persistence in persuading her not to use the praise names, she apologetically advises him to blame the ancestors, but insists that he tells her what the initial communicative situation was about - trying to accomplish a gain assistance goal. As though it is not enough, he then provides further arguments on why he hates such praises to him which she shows compliance to his request by kneeling and greeting before him. He refuses her repetitive message that she would not repeat such behaviour until she resorts to threatens to commit suicide - a threat to be accepted by her son. He persists on his advice while she also resists on her stance or position and later blames her resistance on her virtue of giving birth to him. During her persistence to hear what the issue was, Vho-Efa's arrival poses a threat as she believes she should not be part of the conversation which amounts to an attempt to accomplish the **give advice and change orientation** goals. She refutes all arguments provided by her son where he seeks to challenge her assertions that his wife is an intruder therefore matters may not be discussed in her presence. With sorrow, he tries to stabilise the conversation by addressing the issue that propelled their first influence interaction. Vho-Tshiembe rejects the idea of Vho-Efa going to stay at the pastor's home. The argument rises to an extent that Vho-Thisumbwi chases her away uttering demeaning words while she also hails threats and curses to him too and leaves, which in persuasion amounts to boomerang. The episodic unit above demonstrates occurrences of influences interactions in addressing many complex issues that people confront everyday within the society reflected in compliance-gaining messages during persuasion. And in addition to that, persuasion consists of all compliance-seeking messages that are intended to shape (when Vho-Thisumbwi reprimands his mother), reinforce (when she warns him against taking his wife to the pastor's home) or change responses of another.

The final unit consists of influence interactions between Vho-Thisumbwi and Vho-Efa where she blames him on how she explained the matter to his mother and requesting that they follow her - a **share activity** goal. Realising that his message to her were unpleasant and impolite, in trying to achieve a **gain assistance** goal he asks whether she will agree to come back which she confirms

that through her belief she would agree. The intended goals are set aside when he changes the topic by asking her relational uncertainty questions sequenced in the following manner:

**Vho-Thisumbwi:** (*Vha lavhelesa Vho-Efa u bva zwickunweni. Vha takuwa vha nambatela Vho-Efa tshifhinga tshilapfu*). Efa! (Looking at Vho-Efa from toes. He stands up and hug Vho-Efa for a long time. Efa!)

**Vho-Efa:** *Hii*. (Yes)

**Vho-Thisumbwi:** *Hone nne ni a mpfuna Efa?* (Do you love me?)

**Vho-Efa:** *Ndo vha funa nahone ndo dikumedzela vhone vhe vhothe lini na lini. A thi na munwe muthu ane nda funa ene shangoni*. (I loved you and dedicate myself to you only forever. I don't have anyone I love on earth).

**Vho-Thisumbwi:** *Nne ndi ni funa u fhira mune wazwo. Lufuno lwanga kha inwi ndi luhulu. Lwa hula sa shango lothe li sa divhiwi he la guma. Vuhali halwo vhunga ha ndou ya nduna musi i tshi kuma yo sinyuwa yo lelwa kudwana nga ngwena. Ni a mpfuna Efa?* (I love you more. My love to you is great. It is great like earth which has no end. It's fierce like that of a roaring male elephant whose cub has been eaten by a crocodile. Do you love me Efa?).

**Vho-Efa:** *Lwanga kha vhone lu nga tshisima tsha Tshandele tshi sa xi na u fhisa hani halo nwaha wothe. A ri nga fhandekanywi nga muthu nga nda ha lwone lufu lu sa tatiwi nalwo khani*. (Mine is like that of Tshandele well that dries not even if it dries the whole year. We are not separated by anyone except death that may not be contested).

Vho-Thisumbwi's messages in the questions in the three adjacency pairs above elicit more evaluative and attitudinal information in firming up their relational uncertainty which augment an urge for some form of action rather than 'yes' or 'no' as an answer. What is expressed is the compliance-gaining message in an effort to accomplish a **change relationship** goal which is in this case either maintaining or escalating it. Vho-Efa's responses are positive in compliance to the request forwarded which satisfies him as a success in goal attainment. He then evokes pursuit of the goal he abandoned earlier during their conversation - share activity (following his mother) presumably achieved.

In Scene 4 the conversation between Vho-Rabađa and Vho-Efa makes evident that relational uncertainty in interpersonal communication occurs during day-to-day interactions, therefore some compliance-seeking messages are aimed at reducing uncertainty to promote intimacy. Following the plot in the drama and the compliance-seeking messages produced during Vho-Rabađa and Vho-Efa's interactions (pp.39-40), their goals are achieved by generation and selection of messages manifested by events of deception which in persuasion is unethical. Their activities are disturbed



by Murunwa who was asking for oranges - a **gain assistance** goal (for material resources) which he complies to, followed by a sudden arrival of his wife that makes them to move from the bedroom to the sitting room. Scene 5 compliance-seeking messages are produced from a discursive situation where Vho-Rabađa addresses his children's problem. He articulates messages that are aimed at accomplishing a series of **gain assistance** goal on Murunwa's compliance to what he requested him to do and also on his mother's arrival which he complies by responding giving relevant information he requires. He then proceeds giving him advice on how he should behave and later requests everybody to take part in conducting the family prayer. The goals achieved in the conversation turns of the scene are mainly **gain assistance, give advice and share activity**.

Act 3 discourses comprise of sub-plot that moves towards some twists and complications for furthering conflicts as introduced in Scene 1. In an attempt to achieve a **gain assistance** goal (explaining her type of response) and by inference a **give advice** goal (that she articulates polite responses), Vho-Thisumbwi's questions and Vho-Efa's message choice since in the current communicative situation her response was not relevant. He wishes to regulate her behaviour in responding to him, but in resistance she carries on uttering: "*Ndi khou aravhisa hani nga mini? Ndi khou aravha, kha vha do amba*". (How am I responding for what? I am responding, speak). In view of the fact that he is also engaged in interactive activity in which he employs message processing and message choice that lead to a particular behavioural actions or inactions, he abandons his initial goals to pursue another **gain assistance** goal (to obtain clean shirts). In resistance she challenges his request claiming that her situation is not conducive towards performing the duties he expects, therefore the request is defective. His calling for reasons behind how other couples' relationships are created and sustained, she questions his manhood in the instance. He yells, beats and kicks her. She is rescued by Vho-Tshiembe who in pursuit of a series of **give advice** goals, her messages urge him to stop while also holding him. At this stage, Vho-Tshiembe addresses him with family praises (*Vhakoma vhangha Nđou*) he rejected in previous conversations which he now accepts. Vho-Tshiembe also addresses the problem of his shirts that were washed and ironed by his younger brother Lutendo on Vho-Efa's insistence. When he requests assistance on whether he should tolerate Vho-Efa's behaviour - a **gain assistance** goal, in resistance to interfere and non-commitment, her messages that follow (p.48) suggest that he consults the Bible - a **give advice** goal.



The conversational turns in Scene 2 reflects how communication is enacted through both verbal and nonverbal messages displayed by reactions of individual to one another while constructing meanings through messages within the social setting. When Vho-Rabaḁa meets Vho-Thisumbwi and Lutendo on the way, sweeping his eyes away in avoidance of Vho-Thisumbwi, he greets advising that they may not shake hands since his hands are dirty. By this message he tries to constrain close contact, but also encouraging his target to comply which Lutendo resists (p.49) mentioning that indicates lack of sincerity as shaking hands will be interpreted as willingness to accommodate each other even in bad situations which is an attempt to attain a **give advice** goal. He agrees and complies. Other goals accomplished in the interaction follow from compliance-seeking messages are **gain assistance** as they take turns in greetings.

In Scene 3 conversational turns characterise a rising action of the drama text where twist of events moves the conflict in the sub-plot. Such conflicts in message production exhibit ordinary influence interactions that are central to intimate relationships experienced in marriages when Vho-Ema and Vho-Rabaḁa exchange the following messages:

**Vho-Ema:** *Namusi ndi khou funa vha tshi tou mmbudza bangakupalula.* (Today I want you to tell me the truth.)

**Vho-Rabada:** *La mini?* (About what?)

**Vho-Ema:** *Naa ndi uri ho tou dzhena mini mbiluni yavho ano maḁuvha ngoho khotsi a vhananga ngoho?* (What is it that is in your heart these days father of my children?)

**Vho-Rabada:** *Nga mini ni tshi tou ralo? No vhona ndo ita mini? Kani ndo bvula zwiambaro nda tshimbila fhedzi? (Vha tshi vhona Vho-Ema vho vha lavheIesa maḁoni vha sa poidzi) ni songo nndavhelesa sa ndi no khou tshina; a thi baisikopo yaṇu.* (Why do you say so? What did I do? I am naked? Am I walking naked? (When he sees that Vho-Ema is staring at him without winking). Don't stare at me like I am dancing; I am not your bioscope.)

In the first adjacency pair Vho-Ema's request for the final declaration is a linguistic strategy selected to presuppose that all is not right in the relationship, therefore, she is seeking clarity. Following the GPA model, she wishes to achieve a **gain assistance** goal (for information) by creating the communicative situation to influence him towards a certain direction of behaviour. Vho-Rabaḁa's response indicates that her message has violated the conversational maxim of quantity since it lacks clarity on what she is talking about, therefore, she needs to be clear so that he complies. In the second adjacency pair, his message declares being irritated by her utterance as

Vho-Rabaḁa seeks further clarity in an attempt to attain a **gain assistance** goal and reprimanding her not to stare at him as if Vho-Ema is watching a bioscope- a **give advice** goal. With fury, he challenges her response creating a plausible excuse for not complying since she is violating the maxim of manner in the conversation since to him her message may not be interpreted as meaningful. Vho-Rabaḁa instructs her to leave the scene - **give advice and enforce rights and obligations** goals which she does not react to but insists giving him advice on how he has lost dignity which will lead in punishment from God.

In resistance Vho-Rabaḁa counter argues the message refuting the admonitions by requesting her to leave the homestead in avoidance of the punishment - a **give advice** goal. As she continues begging in helping him to realise that there is a need for him to change, he loses his temper and utters: *"Bvelani nnḁa! Zwi khou pfala? Kani ndi khou amba Luhevheru?"* (Get out! Do you hear me? Am I speaking in Hebrew?) At this episodic level, compliance-seeking messages in communicative situations that call for a series of commands similar to the one uttered is a strategy to ensure immediate compliance. In marital relationships such influence interactions indicate disconnectedness and unhealthy intimate associations between the couple. Consequently, Vho-Ema being surprised by her husband's behaviour, shivering with anger retaliates with a threatening undertone too: *"Kha hu thome u bva tshivhi tshi re mbiluni yavho."* (Let out the sin in your heart first). That threatens his Vho-Rabaḁa's emotions further, he beats her (indicator for superiority in physical power) yelling at her demeaning words which in persuasion is a tactic to discourage her to pursue her initial goal - **give advice**. She counter threatens him by stating that she is enough and is deciding to hang herself - the message that persuade her target to reconsider his actions and change. The message provokes his emotions to the highest level providing arguments for his resistance to comply with her advice since his personal judgements to her previous ways of life and behaviour do not deserve any special treatment from him.

The conversation in Scene 4 shows how influence interactions are initiated in communication where participants employ skills that facilitate success in choosing and producing messages that assist them in maintaining their relationship. On page 54 Vho-Thisumbwi wishes to express his regret and apologises to his mother as he always did not take heed of her advice - a **change relation** goal (escalation) and trying to achieve a **gain assistance** goal, he requests advice from her on the appropriate actions to take after discovering a letter (with the message aimed at escalation of

intimate relationship) from Vho-Rabaḁa making an appointment with his wife. In compliance, Vho-Tshiembe activates his cognitive schemas by referring him to what the Bible says. She alludes to that with awareness that according to her judgements of matters, her message holds his anchor point with regards to settling matters in his life. She then cautions him on forgiveness as compared to rules of life (forgiving an enemy that may harm one), but discourages him against committing any crime, especially to murder anyone.

Meanwhile at the first episodic level, Vho-Efa who claimed to be going to the shop is meeting Vho-Rabaḁa in the bushes (pp.56-58). The compliance-gaining messages between the two focus on escalating their relationship especially when Vho-Efa responds to his request on whether she loves him. She expresses her feelings for him concluding by persisting on the request she made previously during their sustenance co-influential interactions asking his favours or negotiating him towards obligating himself to stay with him. She utters: *"Tshi re hone ndi funa u tou dzula na vhone ndi musadzi wavho muṭani wavho"*. (I would like to stay with you as your wife at your home). Her message is produced for furtherance of her goal pursuit - change relations which she feels she has not yet accomplished since Vho-Rabaḁa has not yet complied. Her communication goal during this conversational turn leads to compliance -gaining by propelling mutual influence for goal attainment which he should be willing to comply. He responds: *"Zwi ḁo ralo musi ro no i rwisa gwilisha. Maṇo kwao ndi eneaḁa aṇu; thavhi-thavhi yo hula Efa"*. (It will be like that when we have removed individuals. Your plan is correct; there is too much movement Efa). The interpretation of Vho-Rabaḁa's first statement asserts that some individuals are obstacles hindering his willingness to comply, therefore, some plans have to be devised to remove them from their lives. Her discovery of Vho-Thisumbwi's presence at the venue (which constitutes the beginning of the dramatic climax) makes her change her reactions to Vho-Rabaḁa's messages who in surprise requests Vho-Efa to explain her sudden opposing reactions to his acts.

Vho-Rabaḁa's discovery of his presence shock him to articulate: *"Arali ni na lufhanga nṭhavheni ni mbulahe murathu wanga Thisumbwi. A tho ngo tsha tea u tshila kha shango ḁe Yehova Mudzimu a ḁi vhumba ḁo naka. Zwanga a zwi pfi vhukhakhi; ndo ita swili ndi tshi itela Yehova wa mavhuthu. Mbulaheni murathu wanga Thisumbwi."* (If you have a knife kill me my brother Thisumbwi. I don't deserve to live on this earth that Jehovah created beautiful. Mine is not a mistake; I disrespected Jehovah of the multitude. Kill me my brother Thisumbwi). The intention of his

message is to encourage Vho-Thisumbwi to perform the actions he did not plan to do - carrying a *give advice* goal. He then adds a directive that he kills him which carries an **enforce rights and obligations** goal. Vho-Thisumbwi does not accept that definition of the interactive situation challenging it by uttering: "*No vhulaha muya wanga vhoiwi vhathu vhavhili; ndo vha ndo ni fhulufhedzesa*". (You killed my spirit you two; I trusted you). The aphorism in the first part of the response is a linguistic strategy expressing a general truth known by all the interactants as he argues their breach of trust and challenging the moral principles they together held as he hands over his wife to the pastor. His compliance-seeking messages are generated from a complexity of plans in an effort for achievement of multiple goals in the following sequence:

- **Give advice and enforce rights and obligations** goals by telling him to take her to his home;
- **Change relationship** in escalating their relationship while de-escalating his;
- **Change orientation** as he decides to go and burn all Bibles.

Vho-Efa's advices that they leave together ignoring 'a dog'- a **give advice** to her husband meanwhile in **gain assistance**, the pastor begs for pardon by articulating demeaning curses to himself softening his emotions. In compliance, Vho-Thisumbwi suggests that they **share activity** in praying, shake hands and make promises that the incident will remain a secret; including his acceptance of his wife.

Compliance-gaining messages in Act 5 emanate from interactions moving the dramatic plot to the most intense moments where the protagonist's happiness turns for worse. Scene 1 reflect on Vho-Rabaḁa's usual application of tactical question in an attempt to induce compliance. Relying on his knowledge to achieve his goal, the rhetoric question is generated with full awareness of accomplishing a **gain assistance** goal which constrains her chance for noncompliance. Within the communicative context, his persistence with the same question, Vho-Efa turns to be the instigator as she lays down her own life as a threatening factor likening her love to him with the demons to persuade him further. Later they agree to eliminate Vho-Thisumbwi first which amount to a **share activity and enforce rights and obligations** goals.

In Scene 2 (pp.62-66), the goals the participants try to pursue during the conversation are **gain assistance** (when Vho-Rabađa asks for more information about the messenger and Vho-Thisumbwi's illness), a series of **give advice and enforce rights and obligations** (as the pastor is persuaded to visit Vho-Thisumbwi and conduct a prayer) which he resists mentioning fasting and later the probability of the patient's death as obstacle for his resistance and **share activity** (when Vho-Ndiafhi summons other participants to go for prayers). The participants try to achieve these goals by leading Vho-Rabađa to positive ideas towards uplifting his image and boosting his identity. The efforts fail to appeal to his emotions towards the desired actions which leads Vho-Radzuma to utter: *"Fhedzi zwine vha khou ita vhafunzi ndi hone u landula Murena; a vha nga kundwi tsengo yazwo duvha la vhufhelo"*. (But what you do pastor is disrespectful to the Lord; you will face that on the judgement day). Following the GPA model, the message produced declares abandonment of the initial **give advice** goal, but also striving to achieve another **give advice** goal that depicts negative consequences in case of noncompliance. Since in social communication emotions may not be universal, in persuasion (evidenced in the scene) the effects of fear appeals messages may fail to yield the desired results because of the target's cognitive reactions that differ. Consequently, manipulating the defensive mechanisms in his resistance messages, Vho-Rabađa prefers facing the negative consequences rather than complying with the requests. He remains praying, expressing his inner feelings and emotions (also crying) and finally commits suicide.

At Vho-Thisumbwi's house messages exchanged between the interactants in Scene 3 are aimed at achieving the **gain assistance and give advice** goals until the church delegation arrives. Vho-Ndiafhi's reasons in the message for the pastor's apology, carries polite excuse for his absence which are not real obstacles that hindered him to perform his obligations. Then follows another batch of **gain assistance** goals as the delegations seeks information on the health of Vho-Thisumbwi interfered by arrival of the police who also articulate messages to attain **gain assistance** (information on the woman they must arrest) and **give advice** goals (if she is innocent she will be released). The messages that follow in the presence of the police and the medical staff, Vho-Eva advises that Vho-Rabađa should be arrested too since the poison comes from him while trying to escape arrest. Vho-Thisumbwi is taken to the hospital. Compliance-gaining messages in the falling action of the drama text are mostly articulated as attempts to gain assistance, **give advice and share activity** during interaction when Vho-Thisumbwi and Vho-Efa receive treatment at the

hospital where she unfortunately die of poison she took during her arrest. The final scene influence interactions consist of ceremonial speeches in the church moving the denouement of the plot where conflicts created from deceptive actions of the characters are resolved (pp.72-80). The tragic deaths demonstrate how negative consequences results from resistance to change from unjust behaviour during persuasion.

#### 4.4 PROSE: E.A. MAISHA: NDO DITHUVHA MITHENGA

Chapter 1 consists of exposition to the characters where the social milieu descriptions paints the peoples' lives, perspectives and activities from which communication will revolve. Since in compliance-gaining the source and the target are actors in a social situation and in each social interaction, messages are acted upon to achieve a goal, the main character Mashudu, who is also the narrator of the story utters on (p.1): "*Vhu bva kha nnyi?*" (Where does it come from?). Within the social structure in which Mashudu exist, following the GPA model, the message generated in this social interaction context is related to achieving a **gain assistance** goal which is reflected in the boy's response: "*Vhu bva kha Edzisani,*" (It is from Edzisani) as compliance to the request for information required. Further compliance-gaining messages are produced on (pp.3-4) during a conversation between Mashudu and her current boyfriend Mmbangiseni. When Mmbangiseni requests her to explain why she is laughing alone - a **gain assistance** goal, in compliance to the request her message violates the conversational maxim of relevance and truth. He observes that she is hiding the real reason and to constrain her resistance to comply he insists by providing arguments that the decoration on envelope does not suite a letter from an uncle. Without complying with the request, she plans to avoid the topic by asking: "*Hone ni khou ya ha nnyi nga matsheloni aneano?*" (Whom are you going to visit so early in the morning?) - a **gain assistance** goal which he complies. Their messages in the conversation comprise requests for information on examination writing which are aimed at **gain assistance** goal attainment.

When Mashudu meets her friend Nnyambeni she asks (p.4): "*Hoyu muthu ndi khou mu funa, zwino inwi ni ri mini?*" (I love this person, what do you say about it?). Nyammbeni refuses to be involved in responding to the request for assistance in Mashudu's choice of Edzisani over Mmbangiseni. Following her interpretation of events, Mashudu might blame her for the choice in future. The response does not satisfy her insisting that she is asking for a favour from her. She finally complies

giving her opinion and justification of her choice uttering: "*Ndi wavhuḍi nahone o thanya, u ḍo ni fhaṭa u fhira phuphula heiḷa yaṅu ya Vondwe*". (He is handsome and intelligent he will build you up more than that fool of yours from Vondwe). During the conversation, the message in her response to a **gain assistance** goal attempt is transformed into a motivation and justification for change to escalate the relationship between Mashudu and Edzisani where seeking advice is merged with a **change relationship** goal attempt. Other messages for compliance-gaining are reflected in the conversation between Mashudu and her uncle about her fingers that are hurt on (p.5) and between Mashudu and Nyambeni on how she would not be able to write the exams because of the pain on (p.6) all of which are aimed at achieving several gain assistance goals (information seeking) while compliance continues to be part of the process in carrying communicative interactions forward.

The conversations on Chapter 2 still locate the plot of the story by introducing relationships among characters. At the hospital, when the doctor requests Mashudu not to cry (p.9), the purpose of such compliance-gaining message is an attempt to attain a **give advice** goal since she was crying nonstop, her actions were not acceptable. The doctor then asks the deputy head whether there is any ways that may help Mashudu write the examination which is an attempt to **gain assistance** with regard to information. Later the nurse asks her whether she has come for an injection- the message carrying a **gain assistance** goal from which she complies. During the same conversation with the nurse, Mashudu utters the compliance-gaining message when advising her to rub the area with cotton wool before injecting her. The nurse blatantly refutes the request without saving face stating her unwillingness since she is not obligated to comply. Mashudu abandons her goal and comply with what the nurse has requested (p.10).

Back at school the teacher asks her where she comes from because she is late for the examination (p.11) - the message that contains a **gain assistance** message. Her response that she comes from the hospital indicates compliance to the information requested to his satisfaction as he doesn't ask further questions. In the examination room, after trying to find out whether she is able to write using the same hand, the examiner motivates her to try harder to let the hand get used to writing which constitutes persuasion since following the GPA model his hint is an attempt to accomplish a **give advice** goal. In this way Mashudu is encouraged to perform an action she would otherwise not do, but fails because of stability and non-controllability of the cause of noncompliance as an



obstacle. Therefore, she decides to abandon the goal in silence (a nonverbal message denoting incapacity to perform) which the source also loses control. The conversational turns between Mashudu and her friend Nnyambeni displays emergence of preliminary complications in Chapter 3. Influence interactions on (p.14) show how compliance-seeking messages are constructed when friends communicate with each other (about possibility of passing examinations and Nnyambeni's conversation with Edzisani about Mashudu's situation) with attempts to attain reciprocal **gain assistance** goals. At school, Mr Van Dyke facilitates her return to the hospital where the doctor suggests that she be admitted for operation where she stayed until the examinations are over.

On page 17, the compliance-gaining message articulated by Edzisani: *"Ni nga si vale vothi?"* (Can't you close the door?) is a more conventional indirect request in a question form and the linguistic strategy exerting influence in an attempt to attain a **gain assistance** goal. In the same way, her response displays having understood the message using the same linguistic tactics as she requests: *"Ndi khou humbela uri ri si vale"*. (I am pleading that we do not close the door). The plea in this case may be interpreted as produced to give advice including achieving a share activity goal and therefore challenging that his request is deficient to deserve compliance. His second turn indicates the correct decoding of her message in resistance to his request when he utters: *"Izwo a i tsha tou vha khumbelo, hu tou vha u hana u ita zwe nne nda ri ni ite"*. (Then it is no longer a plea, it is a refusal to do what I asked you to do). It indicates how in compliance-gaining episodes the source and the target use specific linguistic actions judgements by showing politeness as a mechanism to reconcile their conflicting wants. His response displays inducement in addressing Mashudu's ability to perform what she is requested which she finally does without further arguments.

Within the same episodic unit, Mashudu and Edzisani continue addressing their uncertainties relating to their dating relationship. Their influence messages are comprised of direct requests and disagreement on when they intend to marry each other which in terms of communicative goals are **gain assistance and give advice** as they commit themselves to each other. As they continue with their conversation, paging through the photo album put Edzisani in a corner where his message should address Mashudu's jealousy and fears evading communicating embarrassing statements about all girls that appear in the album. Finally, Mashudu requests him to burn all photos of his ex-girlfriends and give her an address of the one he has not yet ditched so that she writes her a letter of ending the relationship. The multiple influence goals that Mashudu tries to achieve



through her compliance-seeking messages in one conversational situation are (a) **gain assistance** (information on why he ditched other girls) the plan he defers to be executed later during their relationship; (b) **obtain permission** (permission to write to the other girl who still has a relationship with him) which he agrees; (c) **give advice** (that he bums the photos of other girls appearing in the album) which he agrees to comply; (d) **change relationship** (de-escalating his relationship with other girls while escalating hers) and finally another (e) **gain assistance** goal in (asking for the address) which he again respond as: "*Zwo luga, aqiresi ndi do ni fha ni tshi tuwa.*" (Alright, I will give you the address when you leave) indicating willingness to comply to the request but at a later stage.

The episodic unit in Chapter 4 on page 21 comprises of compliance-gaining messages in the form of information sharing regarding Mashudu and Nnyambeni while their interaction goals are **gain assistance**. When they arrive at Gammbani, Mashudu meets Musiwalo who teaches in Lwamondo, Edzisani's girlfriend whom she so wished to know. Their conversation revolves around sharing messages regarding their demographic information which mostly carried a few gain assistance goals. Musiwalo writes which she requests Mashudu to give to Edzisani. She agrees to perform the activity complying with all requests she makes as a tactic to access all information regarding their relational attachment until she responds: "*Ndi mme a vhana vhawe vha matshelo*". (I am his children's mother to be). The clarity in the message becomes a revelation to Mashudu that Edzisani is still in love with Musiwalo which heightens the doubt she had about the relationship as she utters: "*Fhala no wana muthu wa vhuthu*". (You got a kind person in him). In this way Mashudu uses deception and manipulation as forms of persuasion in motivating Musiwalo to reveal her secrets which she achieves with great success.

Compliance-gaining messages in Chapter 5, during the conversation between Mashudu and Edzisani are produced in various efforts to fulfil communication goals in forms of **gain assistance** with regards to information exchange where responses display compliance to the request from both as conversation participants. Such compliance-gaining messages also carrying elements of deceit, misleading statements and lies (p.27) although they violate the conversational maxim of quality they fulfil their pragmatic function because of their persuasive nature. Their communicative inclusion in the utterances, are also strategic in that they support achievement of influence goals such as give advice (that Mashudu tears the envelope in avoidance of the letter being lost). Their

conversational turns show how in persuasion the interlocutors generate plans and apply tactics in achieving their personal goals. On (page 29 Mashudu's utterance: "*Zwino inwi namusi ni tou nanga, kha nne na Musiwalo*". (Today you have to choose between Musiwalo and me) propels Edzisani to choose. This is the action he did not anticipate to perform. The freedom of choice articulated in the message, nonverbal actions (crying) and restricted timeframe (today) are tactics for eliciting immediate compliance from him - an effort to achieve give advice and change relations goals simultaneously. Instead of committing himself, part of his response goes: "*Zwino ni nga tuwa ngauri muya wanga u tshee wo vhofhea. Ni de ha hashu matshelo nga matsheloni ri dzudzanye*". (Now you may leave because I feel pressurised. Come to my home tomorrow morning so that we settle the issue). Although he shows a sense of remorse, he applies the cognitive editing standards in his message constraining himself from committing a mistake by saying what he might regret in future by **giving advice** (to leave). Therefore, protecting their relationship and avoiding hurting her feelings further his message denoting that compliance to her request may be put for later. He put a directive that she visits him at his home the following day to settle the matter - an **enforce rights and obligation** goal. The message denoted by a personal pronoun "*ri*" (we) also proclaims an attempt to achieve a **share activity** goal which by inference both will try to achieve.

Chapter 6 influence interactions form a continuation of goals accomplishment from interactional frames of the previous chapter where Musundwa query Edzisani's deceit - a message produced with an attempt to achieve a **gain assistance** goal. In his response he provides logical reasons (p.29) for having kept his relationship with Musiwalo also acknowledging his trust in Mashudu's commitment to him (having ditched Mmbangiseni). His promise to her to leave Musiwalo too is an indication of Mashudu's successful intentional effort of influencing his mental state amounting to attitude change achieved through her persuasive messages. The declaration leaves her with confidence that he has ability to post the letter on his own which shows how individuals persuade each other during influence interactions.

Another episodic unit where compliance-seeking messages are produced occurs when school girls are summoned to a meeting where pregnant girls are told to withdraw themselves from attending lessons as they will not be allowed to write examinations. The message by the teacher is an attempt to achieve multiple goals, thus **give advice, change orientation and enforce rights and obligations** which most girls comply with while Mashudu resists compliance.

The conversational adjacency pairs produced during Mashudu and Edzisani's planning on how to solve the pregnancy problem in Chapter 7 displays persuasion to a certain conduct through proposing convincing judgements by inciting passions to influence the will to act according to the source's desired actions. When Mashudu sees no reason to continue attending school because of the pregnancy, Edzisani proposes abortion as an option (pp.35-36) where his compliance -seeking message is produced to change her beliefs and appealing to her emotions to understand that there is a need for her to continue with school activities. In this way his intention through the messages articulated is trying to attain a **give advice** goal. Since his compliance -seeking messages are aligned to her anchor point of judgement, she accepts the idea. He responds to her concerns carrying several **gain assistance** goals with clarity and accuracy especially on whom they should consult. His messages are sequentially arranged since in his generation and selection of messages, he knows that the old lady has expertise, knowledge, and experience (has already aborted many pregnancies without casualties). They agree to go on Saturday - a **share activity** goal.

On Friday, when she gives a letter to Nnyambeni to hand it to teacher Van Dyke, she is advised to go and explain that on her own as a letter will attract suspicions among students which Mashudu agrees to comply. At home, in an attempt to attain an **obtain permission** goal, her mother resists stating possibility of death as the obstacle for committing abortion which she may not agree and threatens that she will call the police and also inform Edzisani's parents about this matter - a **give advice** goal. When she realises the frustration she is causing on her mother, she apologises and assures her that she is abandoning the actions and complies with her request not to abort which means that her goal is partly achieved. When she meets Edzisani, she explains her encounters with her mother which he suggests that she has the freedom of choice, but then in his presence, Mashudu reverts to their initial idea. They agree to consult the old lady in Tshandama that Sunday - both wishing to attain a **share activity** goal.

Her plans to avoid suspicion from her mother fail since she wishes to send her to her aunt (p.40), and Mashudu creates several obstacles in resistance to her requests. While Edzisani also tries to advice her on how to avoid her mother's suspicions, she blames her conscience for constantly lying to her mother which he dismisses since every issue they are handling in avoidance of being caught is backed by deceit and lies. In this chapter several gain assistance and **give advice** goals are being achieved through influence interactions articulated.

Compliance-seeking messages in Chapter 8 conversations consists of statements, hints and questions in request for information with regards to the relative time Mashudu waited for Edzisani in achieving several **gain assistance** goals (pp.43-44). After taking a decision to get a taxi to Tshandama at Gammbani, seeking and gaining compliance messages were produced with some individuals in request for information on Vho-Nyamutshenuwa's residence. These messages were produce in trying to attain **gain assistance and give advice** goals (pp.46-47) where compliance was gained, unfortunately in Chapter 9 they are informed that she has just left to Botswana. They meet the old lady whom they shared their problem with who in **giving advice**, she seeks some explanations to their request from which she wishes to achieve several goals ranging from **gain assistance, give advice and change orientation** (p.51) especially in uttering: "*Zwino u vhulaha ndi zwone zwavhudi?*" (Now is murder the best option?). Fortunately, after persistence to get information about anyone who may help them, with doubt, she complies and refers them to a young lady who has completed her training under Vho-Nyamutshenuwa.

Under these circumstances, on their way to Phatuli lady, Mashudu expresses her doubt on her competency to perform an abortion leading to her rejection to continue with the process since following her convictions the young lady might not have enough experience stating the negative consequences that might follow as obstacles. Edzisani persists that they consult, his messages thus counter-arguing her messages constraining her resistance. The obstacles that Mashudu raise among others are; the lady's possible incompetency and that the activity is morally unacceptable which Edzisani solicits compliance by mentioning that all those who engage in such actions also exist within the society. They later abandon that argument which in persuasion amount to topic avoidance, however, since they are proceeding to their targeted venue it implies that Edzisani succeeded in pursuing Mashudu to comply with their initial aim performed (p.53). They also agree in sharing activity by not divulging this secret to anyone in avoidance of possible arrest or prosecution.

Another episodic unit (pp.55-56) occurs when Mashudu meets her cousin Mutshinya. Their conversation revolves around their grandmother's passing away which warrants their absence from school. Since Mashudu was not at school, her compliance-seeking messages are produced in attempt to **gain assistance** with regard to information that Mutshinye responds in compliance. They take turns in sharing information with regard to the rumours about her relationship with Van

Dyke and abortion matters which Mutshinye should not tell anyone - a **give advice** goal which she promises to adhere to. The last batch of compliance-gaining messages in the conversation between Mashudu, her mother and her uncle, carry mostly **gain assistance** goals as they seek information with regard to her pregnancy. When she denies having fallen pregnant, her mother's request: "*Ni khou ri mini? A no ngo ita mini?*" (What are saying? What is it that did not happen?). The message has threefold purposes: the two questions imply that the maxim of quality and quantity have been violated, therefore, needs to elicit truthfulness and more information. They give an order for modification of behaviour and finally they are articulated with no reservation for saving face. This depicts complexity of the issue at hand and the purpose thereof, is an attempt to achieve multiple goals, namely, **gain assistance, give advice and enforce rights and obligation**. The effect of the message is observable from her response: "*Malume, ngoho ndi khou... zwothe zwe nda vha ndi tshi toḡdou ita*". (Uncle, truly I am ... all that I wanted to do). The message is produced with remorse since its tone displays politeness in preservation of positive face which indicates a change in behaviour effected by her mother's utterance. The requests that follow are instructions that she leaves her homestead to stay with her boyfriend (p.57). The communicative goals that her uncle wishes to achieve are **change relationship, give advice and enforce rights and obligations** irrespective of Mashudu's series of apologetic requests and resistance in her insistence that she needs someone from the family to accompany her.

Chapter 10 consists of the same communicative context where in persistence to his proposal, Mashudu's uncle tries to gain compliance by continuing in his attempts to get her to do what he wants. The message inferred in his assertion on (p.59) is an authoritative appeal strategy over Mashudu whom he expects to comply because of his powerful position in the family (as an uncle and provider). Through his message: "*Mashudu, nṅe ndo ḡa u ṡolela uri a ni athu ṡuwa na?*" (Mashudu, I came to check whether you have not yet left) - he wishes to achieve a **gain assistance** (information seeking), **give advice and enforce rights and obligation** (suggesting that she is expected to have been gone already) goals. Mashudu's response in this conversation: "*Malume, nṅe a thi nga yi ndi si na wa u mpheletshedza*". (Uncle I won't go unless there is someone accompanying me) indicates some form of politeness in address and respect for the position of the source. However, it also displays explicit resistance to compliance coupled with willingness to

comply if the anticipated obstacle is addressed. That explicitness in the message leaves her uncle with no option but to devise another strategy inferred as abandoning his goals.

In the next conversational unit Mashudu finds Edzisani whose face shows unhappiness at the bus stop. He shares with her what her uncle instructed him to do, firstly to fetch her from her home which she refuses and secondly to get a date for signing the marriage contract. His question: "*Ni zwi vhona hani izwi zwithu Mashudu?*" (How do you see this Mashudu?) although seemingly indicating a **gain assistance** goal, by inference it lays a foundation for a negative response towards her uncle's persuasive messages in instructions for noncompliance attempting to attain a **give advice and change relationship** goal. Her response supports his supposedly resistance since she interprets that as coercion which she doesn't support. Her response gives Edzisani power to concur as a strategy to strike a bargain with her by negotiating agreement to noncompliance to her uncle's request. To consolidate their rejection, he further applies logic that their compliance may lead to his future interference in their matter which would not be acceptable- a **give advice** goal.

The communicative goals appearing in the conversational turns among students on (pp.60-63) commence with messages aimed at achieving **gain assistance, give advice and obtain permission goals** as they exchange messages in addressing problematic issues relating to the insistence of pregnant ones return to school so that they are allowed to write examinations. While some support the schools' decision, others reject the idea of exclusion since the negative consequences of falling pregnant and such exclusion practice was never communicated to the female students before. These situations stress the importance of communication in the day-day lives of communities and reveal how messages are woven or generated in pursuit of social goals through persuasion. In this situation, Mashudu as an implicated individual, tactfully manipulate a combination of debasement, cooperation and challenge strategies to gain the student's confidence in accepting her proposal for challenging the school principal's decision. Her contribution through analogy (p.64) in application of logic concerning creation of rules, stating consequences for offence, types of punishment and instituting thereof, assists her to gain momentum and credibility since the students agree with her. Through her message multiple goals were accomplished, namely, **change orientation, share activity and give advice** are achieved since after her contribution in the matter everyone clapped hands in agreement with her message.

The narrative pattern of discourses in Chapter 11 consists of dialogues where characters reveal the important changes and development of the plot when conflicts, tensions and complications rise. In the conversational turns in the first batch of episodic unit, her mother hints to her that studying is a waste of time since she would not be able to write examination - a **give advice** goal. She refutes the idea providing an argument that the idea has been reversed. Being aware of complexity of the matter, her uncle constrains her inability to comply by addressing her initial obstacle by stating that he has arranged someone to take her to Edzisani's home. His request to her is articulated as a plea while in fact he is instructing her to prepare herself for leaving - the message that carries an enforce rights and obligation goal which she responds with resistance, but providing an argument against his instructions, i.e that since she is going to write, he should be worried because the books he has bought for her will be used effectively - an attempt to attain a **give advice** goal, therefore, it wouldn't be a loss on his part. In the turn that follows, he modifies his message by politely appealing to his niece that his actions emanate from the fear that she might lose the opportunity if Edzisani decides to marry someone else. Therefore, if she complies, she is going to benefit from the exercise by accepting his message which her mother confirms too raising a point of reference to Maria (p.67), who was disadvantaged by the same sentiments. The message carries fear appeals to lure her into marrying Edzisani which she still refutes advancing her reasons that Edzisani would never do such, since he would never want to face the consequences of such actions. In resistance to their advice, she engages to an aversive action by sharpening an axe - in topic avoidance and threat to her persuaders until her mother utters: "*Zwo konḁa, a hu na tshi sa kundi muthu, na mavhele tsimuni a a ḁi kunda-vho*", (It is difficult, there is nothing impossible, even mealies in the field may be difficult). The message in produced by her uncle is interpreted as results of anger, frustration and abandonment of his goal since they were unsuccessful in their influence attempt.

Mashudu gets sick and her mother suspects that she committed abortion. Her question on whether she did what she advised her not to do is an attempt to achieve a gain assistance goal which she does not confirm. When she could not be cured by many traditional doctors, she ended up being left with one who promised to cure her if she stays by his homestead - a give advice goal. Everyone accepted the idea. With the next visit, her mother informs her that Edzisani is getting married also challenging her about her refusal to follow her uncle's advice. The messages produced in the conversation are mostly for attaining **gain assistance and give advice** goals. The last episodic unit



in the chapter consists of the conversation between Mashudu and Vho-Dumbana, the traditional healer she stays with who is proposing that they marry - trying to accomplish a change relations goal. Noting that she is resisting, Vho-Dumbana uses the tactical strategies in constraining her to refuse by stating that after all her mother would not afford to pay for her treatment therefore, her refusal would not help her. Unfortunately, she sticks by her guts in resistance stating age gap as an obstacle to their possible relationship.

At Vho-Dumbula's house, Mashudu requests Tshililo where she can have access to telephone facilities. Her messages to her are aimed at accomplishing gain assistance influence goals. Her happiness in seeing her mother visiting is destroyed by her message that she (Mashudu) has to remain at Vho-Dumbula's house since he raised the consultation fees which she cannot afford to pay in full. This is an obstacle to her release - Vho-Dumbula's tactic to force her to marrying him amounting to escalate his attempt to achieve a **change relationship and enforce rights and obligations** to her mother. Both are persuaded to comply with his requests which Mashudu does so with high level reluctance even when her mother encourages her to do so (p.75). She persists until she abandons the exercise since Mashudu does not show any remorse.

Mashudu decides to escape one early morning but was trapped by Vho-Dumbula whom in trying to gain compliance from her, articulate messages that carry multiple goals, i.e. **gain assistance** (asking where she was going with luggage), **enforce rights and obligations and share activity** (instructs her to go back with him and later to her mother), **give advice** (that her mother better pays him) and **change relations** (escalating - she will have to stay with him until she pays the whole amount). Vho-Dumbula's messages are a clear indication of coercion and exploitation to his powerless targets who are also moneyless which amounts to unethical forms of persuasion since compliance is achieved unwillingly. Later that day, when Mashudu meets Tshililo, she shares her problems with her. Tshililo advises that she tells him that she loves him with the aim of escaping one day because if she doesn't do that he may decide to harm her by using his herbs to inflict insanity to her. While she was still meditating about it, Vho-Dumbula takes her to her mother to report about her trying to escape demanding his money with discount since he realised that she doesn't love him (pp.76-77) - a **give advice and enforce rights and obligations** goals. Her mother's message in the response indicates her inability to pay also advising that he leaves with



her. He accepts the idea, using his authoritative appeal, he advises her not to run away confirming his ability to make her insane which although reluctant, she complies and they leave together.

The narrative pattern in Chapter 13 conversations consists of dialogues where characters reveal the rising conflict of the plot. Mashudu informs Vho-Dumbana that there are visitors who would like to consult only to find that they came to thank him for having prescribed the correct treatment for infertility. The compliance-seeking messages produced in the conversation were aimed at achieving **gain assistance, give advice and share activity** (pp.79-80). In the next episodic unit Mashudu and Vho-Dumbana argue about a love letter she wrote to him which she wishes that he either destroys or return it to her - **gain assistance** goal with regard to material things. He specifies his reluctance providing reasons that it now belongs to him which she counteracts by threatening that if he doesn't comply with her request, she may write another letter that reverses her decision to be his wife. The message is articulated to instil fear of rejection in an attempt to achieve a **give advice** goal where he finally utters: "*Zwo luga-ha, ngovhu*", (Alright, here it is). The response indicates her competency in communicating her wishes in persuasion since she successfully influenced him irrespective of his age and capacities to change his initial opinion and comply with her request. Vho-Dumbana requests Mashudu to perform another favour: that she prepares a delicious meal that the two will enjoy stressing that the food will make her gain weight (p.81). The message aimed at **gain assistance** goal incorporating **give advice and share activity** goals.

Mashudu's visit to Tshililo on a Saturday morning introduces Robethe to the scene. Tshililo asks her to assist in persuading him to enter her homestead which he did. The messages emanating from their conversations were mostly aimed at achievement of **gain assistance and give advice** goals when they shared their knowledge of music and later roping in Robethe to facilitate Mashudu's escape from Vho-Dumbana. Robethe's resistance in the plan does not last as he gives up and agrees to assist. Indeed, he verbally threatens Vho-Dumbana to believe he is Mashudu's former boyfriend trying to achieve **give advice, change relationship and enforce rights and obligations** goals until he utters (p.86): "*Ndi khou ni pfa murathu*", (I hear you my younger brother). The message indicates compliance to instructions allowing Mashudu to pack the clothes he received from Robethe and took them to his home the following day.

When she leaves the following day, Vho-Dumbula offers to accompany her (p.87) advancing the reasons that she might feel lonely - a **give advice** goal and that they go together since they are in love - a **share activity** goal and also intending to visit her mother. In her resistance she specifies that she forgot to tell him that there is a white couple who sent a message that they are coming to consult. The message is a strategic tactic to distract him from accompanying her, therefore trying to deceive him by constraining him from his intentions and persuading him to stay behind. In his compliance resistance he states that they (patients) will have to wait until they return - a **share activity** goal and he is doing that to protect her from Robethe - a **give advice** goal which she felt obliged to comply.

Chapter 14 episodic units consists of influence interactions where messages to achieve goals as determined by the actors trying to exercise individual control over the situation. This is evident from Vho-Dumbana's request on why Mashudu would not be willing to visit her home. The message seems to be aimed at achieving a **gain assistance** goal while by inference it suggests that she reconsiders her decision and agree in his advice that they visit her mother to confirm their commitment to each other. She disagrees with the idea stating her friends as an obstacle and suggests that they separate on the way (p.89) - a **give advice** goal. But as they move she decides to fall - a nonverbal resistance tactic that they do not go which succeeds in that they abandon the journey. When her uncle visits her, she asks him to pay Vho-Dumbana so that he releases her and promise him to study part-time- a **gain assistance** goal which he promises to comply with but could not materialise since he got an accident and landed in hospital that night. The consultation-visit by Vho-Dumbana's aunt and cousin seemed to help in her release but even after explaining everything to them, they persistently persuade him which he rejects.

She approaches him again on delivering the clothes to Robethe trying to justify also her wish to visit her uncle in hospital - an **obtain permission** goal which he rejects. She abandons her goal, but with intentions to find more tactics. Since she is constantly making plans to escape, the arrival of Ndivhaleni for consultation creates another opportunity. There were many patients that day, after introducing herself to him, while busy enticing him, Vho-Dumbana enters the house seeking assistance with regard to a patient. She introduces Ndivhaleni as Robethe's brother who has come to collect those clothes. He believes that and leaves the scene. The setting and influence interactions between the two escalate in an agreement that Ndivhaleni takes the clothes and come

back the following day to collect her (p.94). In this case, Mashudu succeeded in persuading Ndivhaleni to abandon his goal in pursuit of hers - a **change relationship**.

Later that day Mashudu asks Vho-Dumbana for some money to buy new clothes - a **gain assistance** goal (for material things). He suggests that they go together on Monday which is intended to attain **give advice and share activity** goals simultaneously. She rejects the idea suggesting to buy the clothes from a local shop which he also rebuffs insisting on his initial idea that she waits until Monday since he did not know that she intends escaping on Sunday. In any case, it does not materialise because Ndivhaleni dies in an accident.

Compliance-gaining messages produced in Chapter 15 appear in sporadic conversational turns. Although they carry influence goals, their persuasive nature is minimal in that on page 97, Mashudu's request for information - a **gain assistance** is verification for identity which she confirms as compliance to the request made. Then another message aiming at a **give advice** goal on page 98 is uttered by a girl who is surprised at how Vho-Dumbana eats at a restaurant which he refutes with raised emotions. When Mashudu meets another guy who introduces himself as Ndivhaleni she cries - the emotions that provoke his feelings towards her and asks her to visit him one day. She promises to comply with his request. The conversation between Mashudu and Vho-Dumbana in Chapter 16 displays how individuals pursue multiple goals during interpersonal communication. Their exchange of information also shows how the couple try to maintain their relationship by influencing each other. When Mashudu initiates the conversation (p.104) by asking money for enrolling - a **gain assistance** goal, he conceives that as a fruitless exercise since they lack nothing forming part of noncompliance. In her persistence, she mentions obstacles in life without education which he denies because of diseases that will compel his clients to keep consulting. Finally, she constrains his resistance by stating how they will benefit if he complies in that they will be able to buy a car and build a big house. The messages are aimed at also changing his orientation. Explicitly about tangible resources in the arguments Mashudu provided makes him get money from his pocket and gives to her, indicates success of her compliance-gaining messages in social influence.

Later that evening Vho-Dumbana, instructs his second wife to leave the homestead beating her and threatening to kill her. His compliance-gaining messages carry **give advice, and change**

**relations** goals which his mother intervenes by advancing him to stop the actions since he would not like the consequences thereof (being arrested). Mashudu is later instructed as follows: "*Namusi ni khou edela fhana nduni*". (Today you are sleeping inside this house). The request is aimed at attaining an **enforce rights and obligation** goal. By inference, her silence makes him suspect her noncommittal and utters: "*A ni zwi pfesesi?*" (You don't understand?) which she hypocritically responds by saying: "*Ndi khou zwi pfesesa, nga vha litshe ndi thome u dzima radio*". (I understand, let me switch off the radio). The response shows a somewhat blatant excuse for unwillingness to perform the required action immediately giving her a chance for defiance when she steps at the door saying: "*Hezwo zwine vha khou zwi amba ri do zwi vhona munwe musi*". (What you are saying we shall see it next time). In this instance, Mashudu politely objects to immediate compliance withholding her real reason, therefore avoiding provoking his anger (physical assault) that was applied to his second wife.

When he realises that she is not coming back, he waits for later that night and carefully opens her door in an attempt to sleep with her. She shouts for rescue leading him to pretend he is also awakened by the noise. Early that morning, she flees back home claiming he nearly murdered her. Her mother accepts the allegation and advises her not to go back. That morning, she meets Edzisani who claims not to have married. Turn by turn their interactions comprise compliance-gaining messages with regard to information seeking relating to the collapse of their relationship because of miscommunication. Mostly the goals both wish to achieve are a series of **gain assistance**.

Conversational turns of Sunday setting draw the events towards resolution of problems when Vho-Dumbula and his first wife arrive at Musundwa's place wishing to fetch her back to his home. The conversation on (p.109) goes:

*"Vha na mbilahelo nga ha u tuwa hanga?"* (Do you have any problem concerning my departure?).  
*"Ndi na mbilahelo, ni nga sokou tuwa ni songo onesa a ni zwi divhi uri ano maduvha hu na madododo a no khou via?"* (I have a problem, why would you just leave without telling me, don't you know that there are people who are kill?)

*"Zwino vhone vho da u ndzhia?"* (So you are here to fetch me?)

*"Be, fhedzi tsha u thoma ri fanela u thoma u pfa uri no vhuelani ra konou tuwa na inwi"*. (Yes, but firstly I want to find out why you came back home, then we will go back.

*"Arali vho da u ita zwenezwo nga vha tou livhala. Nhe a thi khou ya hangeo ha havho"*. (If you are to do that just forget. I am not going to your place.)

*"Nwananga ha yi u viwa"*. (My child is not going to be slaughtered.)

*"Arali a sa yi nga vha nhee tshelede yanga ya u mu fhodza".* (If she does not go, give me my money for healing her).

While the first two turns are aimed at information sharing requests the third turn introduces the seriousness of matters when Vho-Dumbula anticipates that they would arrive at mutual agreement by first addressing why she left before he accomplish his goal - **share activity**. Her response indicates blatant refusal confidently supported by her mother who adds the reason why the action may not be performed. His ignorance of the allegation while stressing his needs for the money as an alternative call for stronger resistance. In persistence, his assertion that he will report the matter to the police is the effort to make her realise that she is obliged to comply. She refutes that by creating plausible reasons for her noncompliance and later uses her knowledge she gained from the book (about law) she borrowed from one couple who consulted him which she would use to justify her running away from him (attempted murder and attempted rape charges) - a **give advice** goal. She also reveals that she has never loved him because following her convictions she stayed with him as a patient. In this episode, Vho-Dumbana's persistence pressed for real reasons on why she would not comply with his request. The nature and content of his requests in the text propelled Mashudu as the target to provide explicit and impolite expressions of unwillingness to comply without reservation or sensitivity which provoked his anger. He leaves the place without her, but articulating curses denoting ineffectiveness of his messages to garner persuasion. After a few months Mashudu marries Ndivhaleni and following the communal customs, she is supposed to fall pregnant which she doesn't seem to be capable even after various consultations. The conversation between Ndivhaleni and his mother (p.112) goes:

*"Mmawee, nhe ndo neta nga hoyu muthu."* (My mother I am tired of this person)

*"Zwino ni khou toḏou mu ita mini?"* ("So what do you want to do to her?").

*"Hoyu muthu o tou ḏiitela, mafhungo awe ndo a pfa zwavhuḏi uri zwo tou ḏa hani. Zwino rihe ri khou tolou ḏitambudza nga u fhedza tshelede".* (This person betrayed herself, I heard her story. We are just wasting our money).

In the message, Ndivhaleni's reference to Mashudu as *"hoyu muthu"* (this person) is a linguistic tactic to denote total disgust about her, his grown negative attitude towards her and consequently detaching her from family relations aiming at attaining a change relations goal. His mother's response does not show shock, but requests him to specify the actions he would take against her - a **gain assistance** goal (with regard to information or possibly actions against her). Her response

is a compliance-seeking request supporting his observations, consequently supposing the action to be taken against Mashudu. Days later she is informed that she should pack and leave since the pregnant girl who has just joined the family is already pregnant, therefore, replacing her.

#### 4.5 SUMMARY OF THE SEVEN PRIMARY GOALS TYPOLOGIES OF TWO DRAMA AND A PROSE TEXTS

As reflected in Table 4, the two drama texts and one prose text relevant to 1960-1979 in the previous chapter above, analysis of persuasive messages consistent with the seven (7) primary goal typologies envisaged as reasons for persuading others as revealed by Dillard & Marshall (2003:482), the summary of analysis following the seven goals also features in the current table whereby two drama texts "*Ndi muṭodzi muni?*" and "*Zwo lungwa*" and one prose "*Ndo dīṭhuvha mithenga*" as follows:

**Table 5**

<b>Primary Goals</b>	<b>Ndi muṭodzi muni? (Drama)</b>	<b>Zwo lungwa (Drama)</b>	<b>Ndo dīṭhuvha mithenga (Prose)</b>	<b>Total</b>
Gain Assistance	48	36	41	<b>125</b>
Give Advice	58	37	41	<b>136</b>
Share Activity	19	11	10	<b>42</b>
Change Relations	14	8	10	<b>32</b>
Change Orientations	10	7	7	<b>24</b>
Obtain Permission	3	1	4	<b>8</b>
Enforce Rights and Obligations	20	11	11	<b>42</b>
<b>Total</b>	<b>272</b>	<b>111</b>	<b>126</b>	<b>509</b>

##### **Gain Assistance**

Following the above statistics, gain assistance is more prevalent in one drama text "*Ndi muṭodzi muni?*" whose frequencies are 48 followed by a prose "*Ndo dīṭhuvha mithenga*" whose frequencies are 41 whereas the second drama "*Zwo lungwa*" has frequencies of 36. Statistics reveals that there

is no huge gap where "gain assistance" has being applied in the first drama whose influence attempt are higher and and the prose, since the difference in term of frequencies are 7 as contrasted to the other drama text "*Zwo lungwa*" whose influence attempts has a frequency of 36. Following the above statistics there is high source in one drama text and low in prose and another drama text. This also shows that the total frequency of goal attempt in pursuit of gain assistance goal is 125, the second highest frequencies in terms of benefit when compliance - gaining messages are produced to facilitate communication revealing persuasive situation, for, during compliance-gaining efforts, and gain-assistance is a goal from an activity performed by a target.

### **Give Advice**

As with gain-assistance, statistics shows that influence attempts in one drama text "*Ndi muṭodzi muni?*" is higher with 58 as frequencies followed by a prose text with 41 as frequencies and the second drama with lower influence attempt comprised 32 as frequencies. This implies that goal is characterised by high in drama, low in prose and again lower in drama source and target. However, following the influence goal requests, give advice has been more prevalent in the three texts since the total goal attempts are 136, the highest as regards all the analysis.

### **Share Activity**

Following the above statistics, share activity is consistent with the two goals stated above since its influence goal attempts are also depicting a higher source in "*Ndi muṭodzi muni?*" with whose frequency is 19, followed by prose: "*Ndo dīṭhuvha mithenga*" whose frequencies 12 and the lowest frequencies in the second drama text of 11. In terms of the influence goal request in texts, the total frequencies of goal attempts in pursuit of share activity are 42, the third highest in terms of analysis.

### **Change relations**

Statistics of change relation are not deviant to the former three above since the higher frequency is also in the first drama with frequencies of 14, followed by a prose with the frequencies of 10 and then the other drama text with frequency of 8. As regards the influence goal request in change

relation texts, the total frequencies of goal attempts are 32, the fourth highest following all the analysis.

### **Change orientation**

Statistics of change orientation shows a difference as it is contrasted to the above four analyses, as it is characterised by high frequency in one drama text "*Ndi muṭodzi muni?*" whereas the prose text and the other drama text displays equal frequencies of 7 each respectively. The goal request is characterised by one high in source and two low in target benefit. Since change orientation occurs during interpersonal interaction, the total frequencies identified in this analysis are 24, lower than change relations in terms of analysis.

### **Obtain permission**

As contrasted to all the analysis above, the obtain permission reveals a high frequency of 4 in prose i.e. "*Ndo dīṭhuvha mithenga*" and lower frequencies of 3 and 1 in the two drama texts "*Ndi muṭodzi muni?*" and "*Zwo lungwa*" respectively. Since obtain permission is characterised by analysis that are central to messages produced that are aimed at seeking permission for endorsement of someone in authority, the total frequencies of goal attempt in pursuit for obtain permissions are 8 lower than change relationships in terms of analysis.

### **Enforce rights and obligation**

In line with change orientation as a primary goal, the frequencies are similar with high in source in the first drama with 20 as frequencies and the second drama and prose exposing the same low in frequencies of 11 each respectively. Since enforce right and obligation is characterised by situational and direct variation whereby persuader enforce rights and obligation goals accompanied by coercions and threats, that influences someone to fulfil responsibility, to comment on a specific issue, utterance, behaviour or occurrence, the total frequency of goal attempt in pursuit of enforced rights and obligation identified are 42, congruent to the analysis of share activity.

In concluding the statistical summary above, is evidenced that in total all attempts goals of the first drama text: "*Ndi muṭodzi muni?*" the highest with 272 as frequencies, followed by 126 frequencies



of the prose text: "*Ndo dithuvha mithenga*" and the second drama text: "*Zwo lungwa*" with the lowest frequencies of 111. The analysis of the three texts followed the seven goals as claimed by various researchers and scholars such as Dillard (2012: 176); Dillard & Marshall (2003:482); Dillard & Schrader (1998:2); Wilson (2012:137) and others, who claim that the seven goals are primary goals that lie at the beginning of GPA sequence.... Therefore, the current researcher supports the ideal contributions of the above mention proponents of the literary text of persuasion.

## CHAPTER 5

### ANALYSIS OF DRAMA AND PROSE TEXTS FROM 1990 TO 2009

#### 5.1 INTRODUCTION

This chapter introduces the analysis of persuasive messages from the two drama texts “*Zwa Kangaṇama*” and “*U thanya a si u ruḍa maṭo*” and one prose text “*Mutsho wa zwifhinga*” authored between 200-2009. In the first drama “*Zwa Kangaṇama*”, communicative messages revolve around situational context of rural life settings. Persuasion is flagged through compliance-seeking and gaining messages by featuring mainly Thivhavhudzi, the protagonist (unreliable young woman who had relationships with several men) and Koto her friend; Sambula her old boyfriend, Nkoleleni her new boyfriend (antagonist), Balamutshenzhe a motorist and Kwambate both had secret relationships with her. Other supporting characters’ communicative activities carrying influence goals aid in the GPA theory applications to extract and analyse compliance-gaining messages focus on message choice and production thereof. The focus of attention in the whole activity is central to accomplishment of the primary goals; namely: change relationship, give advice, enforce rights and obligations, gain assistance, obtain permission, change orientation and share activity.

In “*U thanya a si u ruḍa maṭo*” compliance-gaining messages are created in facilitating persuasive communication between Lufuno, Vho-Sara (Lufuno’s mother), Vho-Phungo (Lufuno’s father), Ndaedzo, Tshimangadzo, Livhuwani and Madzanga (Lufuno’s classmates); Vho-Takalani (Lufuno’s teacher) and Maandā (Lufuno’s lover/partner). However, compliance-gaining messages centre around Lufuno whose reluctance towards behavioural change as articulated by various experienced and matured sources of messages depicts forms of youth delinquent activities within the society in the name of democracy and exercising human rights on one hand. On the other hand all adult participants in conversational episodes extracted try to produce messages that influence attitude and behavioural changes. Following the GPA theory, analysis of compliance-gaining messages will focus upon how far influence goals, namely: gain assistance, give advice, enforce rights and obligations, share activity, obtain permission, change relationship and change

orientation were attempted to be achieved during successful or unsuccessful encounters where resistance was exercised.

The prose text demonstrates Vho-Piet, a Afrikaner Weerstandsbeweging (AWB) community member's protagonistic features, Vho-Rieke (his wife) and Annetjie their daughter – a white young female student at the University of Cape Town; Mukonḑi (a black young male student at the University of Cape Town who in positive defiance establishes love affairs with Annetjie), Vho-Luvhengo (Mukonḑi's father) and other characters as communicative participants in the interpretation of embracing diversity and implementation of democratic exercises enshrined in the Constitution of the country. Based on the above background, analysis of compliance-gaining messages in the prose text exhibits how persuaders would exert efforts to achieve their communicative goals irrespective of complexity of the issues. The seven primary goals enforce rights and obligation, gain assistance, give advice, gain assistance and change orientation; change relationship and share activity are used as a basis for analysis of compliance-seeking messages uttered in various discourses in the text.

## 5.2 DRAMA: E.M. THAGWANE (2006): ZWA KANGAḤAMA

The communicative activity in Act 1, Scene 1, commenced with the conversation between Thivhavhudzi, the protagonist and Koto her friend. It introduced the plot of the drama with the conflict they are about to face. Koto's message to her friend was a request for information on whether Sambula, Thivhavhudzi's old boyfriend will allow her to find a new boyfriend Nkoleleni saying:

*“Sambula u ḑo tenda u ḑaliwa? A ni khou ḑi vhutela mabu?”* (Will Sambula accept to be ditched? Are you not looking for trouble?)

The messages in question are an interrogative and syntactically elicited information with assertions that Sambula would not agree, and therefore she is advised had to prepare for the worst. The questions are aimed at achieving a **give advice** followed by fear appeals (specifying the negative consequences if she does not cease her activities with Nkoleleni) appearing in the next conversational turn to persuade her friend to stop falling in love with Nkoleleni. Thivhavhudzi's response carried a clear resistance to her advice when she uttered:

*“Hokwo kugidi kwa Sambula a thi ku tshuwi. U do thuntsha mme awe ngakwo. Ku do tanza madi.”*  
(I am not scared of that gun of Sambula. He will shoot his own mother. It will vomit water).

Her message indicated unwillingness to comply by challenging her friend's fears creating plausible excuses for her refusal.

On page 6, messages produced during the conversation between Thivhavhudzi and Nkoleleni displayed how the dramatic plot is woven during influence interactions. Thivhavhudzi's request for clarity on their possible matrimonial contract exerted an effort to discuss matters relating to intimate relationship between them. Nkoleleni's response brought up a clear avoidance of the topic which she persists that Thivhavhudzi addresses the topic also raising expectations as a persuasive tactic to engage him in committing himself towards escalation of the relationship. Her aim in this case was to attain a **change relationship** extended to a higher level which he rejected at first, but later accepted, an issue which indicated that Thivhavhudzi's strategy worked well for her. She also succeeded in persuading him to visit her place (home) with ease (p.8).

When Thivhavhudzi has established her relationship with Nkoleleni (pp.10-14), she raised concerns about the boys who dump girls after impregnating them. Thivhavhudzi confirmed that as being the reason why she persuaded him to introduce himself to her parents, Vho-Denga agreed with her **giving her advice** that she should cease her relationships with other men, and because she promised to comply, her aunt committed herself to introduce the matter to her parents who also accepted the idea. During Nkoleleni's visit (p.16), he was reprimanded thus:

*“A ri todi muthu a no tamba nga nwana washu.”* (We don't want someone who will play with our child).

The message is an order since it is aimed at causing him to behave in a specific way amounting to achieving **give advice and change relationship** goals. In compliance he responded thus:

*“Ri do fhandekanywa nga lufu.”* (We shall be separated by death).

At Sedzazwau village, in Kanganama, Nkoleleni met Koto who according to their observation Thivhavhudzi was the passenger in Balamutshenzhe's car. Koto took the opportunity to explain how evil she is especially when **giving him advice** on how he could fall ill because of her. She instilled fear in him since her message carried serious consequences including death if he

proceeded nurturing her relationship with Thivhavhudzi. Koto's message carries several constraints for Nkoleleni to believe in her and to comply, but he left the scene with disbelief until he gets the truth from Thivhavhudzi.

Conversational turns in Act 2, Scene 1 between Thivhavhudzi and Nkoleleni (pp.23-24) involved influence interactions whereby message production in compliance-gaining that he used was aversive stimulation strategy coupled with authority appeal. Demonstrating his power over her, he persuaded her to tell the truth that she was with Kwambate in the afternoon which she blatantly denied. His aversive actions (clapping her) and utterances trying to achieve a **give advice** goal worsened her denial too aggressively, thereby instructing and chasing him out of her homestead. She simultaneously tried to achieve an **enforce rights and obligation and change relationship** goals while uttering coercive messages that were accompanied by nonverbal actions (when Nkoleleni has clapped her, she closed the door in anger) flowing from both of them, since both were trying to justify why the target of the message was obliged to comply with the request. Her mother intervened when observing their emotional stance, after realising that she may not prompt the correct information she advised that they drop the matter until the following morning- a request to attain **give advice** goal. Nkoleleni complied by leaving the homestead, but refuted the idea of settling the issue the following morning which denotes that he abandoned his goal of obtaining information from Thivhavhudzi.

The act introduces the rising action of the plot moved by the twist of events creating complications in the form of sub-plots leading to anticipation of worse actions. Realising that Nkoleleni is not showing any remorse to his actions and that he is attracted to another girl named Lucy, Thivhavhudzi's mother (Vho-Esitere) decided to take her to a prophet for prayers while Vho-Denga (her aunt) was seeking help from the traditional healer. In each case, she was given remedies (medicine to attract Nkoleleni towards Thivhavhudzi. The last episodic unit in the scene comprises of the conversational turns between Thivhavhudzi and Kwambate enjoying their drinks. Kwambate requests information relating to Nkoleleni whom he refers as a 'goat' - a **gain assistance** goal. She advises that their relationship remain secretive and untraceable - **change relationship** goal by escalating the current relationship with Kwambate while hoping to maintain her relationship with Nkoleleni. This is an effort to remove obstacles that will prevent her to reach her goal since she already ditched Sambula.

Compliance-seeking messages produced during the events occurring at Lutorini Bar Lounge in Act 3 Scene 1 mark the flow of the plot. Vho-Denga requests Vho-Khakhanwa to buy her some beer - a **gain assistance** goal. The response in resistance is carried by an unacceptable argument (p.43) which is also insulting. Observing the intensity of Vho-Khakhanwa's message of refusal and anger, Vho-Nnzeni tries to save face between the two by requesting him to sit down (p.44) - an **enforce right and obligation** goal so that they enjoy - a **share activity** goal. Indeed, in compliance, Vho-Khakhanwa settles and orders two beers which Vho-Denga wishes to take home in avoidance of being attacked if she stays until dark. The message carries a **give advice** goal which everyone agrees with, but she resists mentioning the name of the murders roaming in the village to boost their business performance warning that it is expensive to pay for defamation of characters. Vho-Khakhanwa insists that she mentions the name since the instigators are not her relatives until she unintentionally reveal in compliance to the request. Her final utterance:

*“A ri onyolowi? Vha do zwi kona zwa u fa vha tshi tavha mukosi?”* (Can't we rise? Will you bear dying shouting?)

The message warns the recipients to heed at the advice to avoid unpleasant consequences. Seeing how they will benefit by complying, they rise and leave following each other.

In Scene 2 the conversational turns between Vho-Khakhanwa and Vho-Ntsieni displays how communicative situations determine and affect the lives of individuals in communal settings. When Vho-Ntsieni's request is clear that they walk together with the intention of achieving a **share activity** goal, Vho-Khakhanwa responds with total rejection of the offer (p.46) saying:

*“Kha vha hume murahu hanga! Vha khou toda mini murahu hanga?”* (Do not follow me! What are you looking-for behind me?)

His allegation is supported by other voices that claim Vho-Ntsieni is a murderer, but refuses to approach him for clarity on the rumours. The matter irritates him to an extent that when he reaches home he summons his wife claiming that Lucy - his daughter may not get married into Magwashu's family (p.49). The message is aiming at accomplishing **give advice and change relationship** goal. When his wife Vho-Elizabeth tries to show that the rumour of bad behaviour affects Nkoleleni's father which has nothing to do with Nkoleleni, the explanation raises his emotions. He resists the advice arguing that he might adopt his father's behaviour and kill her and utters (p.50):

*“Lufuno lwanu na ...mazwale wanu vha do ita uri ndi vhulahwe”.* (Your love with...your in-law will cause my death).

By the request in the first part of the message, he intentionally wishes to attain an **enforce rights and obligations** goal and further explicitly indicates the consequences that will befall him if she does not comply. The warning made in the message provide arguments supporting his wishes intending to accomplish a **give advice** goal. When Lucy tries to resist challenging his message by bringing up some obstacles to justifying that it may not be simple to leave Nkoleleni (she is already pregnant). He persists threatening to cut her throat if she does not comply - the persuasive message amounting to coercion as opposed to providing her with reasons that will lead her to freely choose and **change the relationship**.

At Tshigwene Village, Thivhavhudzi visits Vho-Sara, Nkoleleni’s sister to request her to enquire from him to be clear on his position about their relationship. Her message carries a **gain assistance** goal and Vho-Sara promises to comply. When Nkoleleni arrives the following day, Vho-Sara asks him why he came alone - a **gain assistance** goal which he responds providing justification of his actions (Thivhavhudzi is a criminal and she is in love with Kwambate, (p.52). His choice of words in describing her bad behaviour in the messages displays how disgusted he is (which enhances his chance to attain his goal) persuading Vho-Sara to agree with his claims in trying to achieve a **change relationship** goal. In resistance, she dispels all his allegations producing messages that are accompanied by anger aimed at accomplishing a series of **give advice** goals. He also refuses to comply to her requests regarding maintaining his relationship with Thivhavhudzi, but agrees to her demand that he leaves the premises.

Vho-Fhambanani arrives at Vho Ntsieni’s homestead. While her messages were simultaneously articulated with careful selection constraining resistance and saving face, those produced by Vho-Ntsieni’s display of impoliteness and serious feelings of subjective state explicitly rejecting Magwashu family’s proposals (p.55-58). His arguments flows from the convictions that he may not sacrifice his position in church because of Magwashu’s bad behaviour in the community. The influence goals being pursued in the situation consist of the range of goals, namely, **gain assistance** (information), **give advice** (that she does not offer her service to Magwashu family to avoid conflicts), **change relationship** (that his daughter would not marry in that family) and **enforce rights and obligation** (that his wife should stop her friendship with Magwashu’s wife). When

Vho-Fhambanani arrived at Magwashu's homestead and explain her story, Vho-Magwashu requested her to accompany him to meet Vho-Ntsieni - the message produced to achieve a **gain assistance** goal. She blatantly refused to comply stating her inability to do so since following her memory of events, Vho-Ntsieni would suspect her of forcing matters.

In Act 4, Scene 1- 4 conversations constitute the climax of the drama text whereby the plot and the theme are synchronising to create a turning point. Influence interactions containing compliance-gaining messages are displayed in the conversation between Vho-Ntsieni and Vho-Magwashu who addresses the matter between Nkoleleni and Lucy with politeness while Vho-Ntsieni uses emotive language to express his annoyance. He ultimately threatens to kill Vho-Magwashu with an axe if he still insists that Nkoleleni marries Lucy. The goals pursued during the interactions are **gain assistance, give advice, enforce rights and obligations and obtain permission**. Vho-Magwashu leaves the scene without achieving his goal since matters turned worse against him. Lucy's visit to Nkoleleni the following day worsened the situation because when she tried to convince him to accept her he uttered:

*"Ni khou shela maḍi nṯha ha tombo, ni nga si tsha maliwa nga nṯe. Ni ḍo maliwa nga vhenevho khotsi aṇu vha nari!"* (p.63). (You are making things worse, I am not going to marry you. You will be married by your father who is a buffalo.)

Clarity and explicitness in the message denote his unwillingness to pursue his initial goal - **change relationship** (escalating and maintaining it), instead he is pursuing it to the opposite direction (de-escalating it). He is therefore complying with Lucy's father's wishes while indicating resistance to Thi vhavhudzi's intentions. Vho Magwashu is also annoyed by her appearance and her plea to end the quarrels instructing her to leave the premises - an **enforce rights and obligations** goal. In Scene 3 (p.54), Lucy seeks assistance in terms of child support and maintenance from the social workers advancing evidence of letters and photos from Nkoleleni to justify that he is rejecting her irrespective of having had an intimate relationship with her. The actions that Lucy took amount to persuasive plans that are high in explicitness and argument to induce compliance from Nkoleleni.

On her way to handing summons to him, Nkoleleni responded thus:



*“Ni ye ni vhudze hoyo muthu o ni n̄walelaho hovhu vhurifhi uri a thi nga d̄i! Hu d̄o ya mme aṇu! A thi vhidzelwi mafhungo o sinaho.”* (Go and tell the person who wrote this letter for you that I won’t come! Your mother will go! I can not be called for rotten matters).

The insults and commands in the message are high in source control, dominance and explicitness which indicates Nkoleleni’s negativity towards Lucy, consequently leading to noncompliance to the request by the social worker’s demands. Explicitness in the message show his unbusinesslike behaviour ignoring face saving in the conversation.

In Scene 5 conversational turns between Vho-Phophi, Vho-Magwashu, Vho-Sarah and Nkoleleni, revolves around articulated messages which displayed the negative mood of parents against Lucy’ actions, while simultaneously advising Nkoleleni not to go to the magistrate. According to Vho-Magwashu, for the family to avoid engaging in depressing situation created by Lucy, he changes the focus of the topic to advocate for appeal to persuade Nkoleleni to reconcile with Thivhavhudzi (p.69). His compliance-seeking messages entail trying to attain **give advice and change relation** goals simultaneously. In his response message:

*“Mbuyelela i a la. Thivhavhudzi ndi nga si mu farele!”* (Once beaten twice shy. I won’t forgive Thivhavhudzi!).

The verbal imagery expressed by the idiom depicts his competence as the target to challenge his father’s message in that following his schematic reflection of matters, experience and knowledge he has been offended beyond any form of forgiveness. When his sister tries to **give advice** by creating a negative form of self-esteem that may lead to a positive mood, he in turn summons everybody to disperse by uttering:

*“Hoyo Thivhavhudzi u d̄o vha musadzi wavho arali vha ya vha mu dzhia!”* (Thivhavhudzi will become your wife if you go and fetch her!).

The interpretation of the message in the statement indicates total resistance to compliance leaving the recipient with no option but to rebuff with threats hoping that their messages will garner persuasion (p.70). The compliance-gaining messages they share leads to goals abandonment where Vho-Phophi suggests that their plans may be put for later when he will be willing to comply.

Nkoleleni seeks assistance from Lupedzi (p.71-72) who works at a hotel to record Thivhavhudzi and Vho-Kwambate's visit, promising that she will benefit since he is going to give her two bags of mealie-meal - a **gain assistance** goal. She agrees to performing the task since her compliance will lead to a gain in terms of material resources. At Mount Rida, Vho-Kwambate's compliance-gaining messages to Thivhavhudzi are planned and crafted with high source control and accurate arguments to influence achievement of several goals, i.e. **gain assistance, give advice, share activity, change relationship and enforce rights and obligation**. He manipulates the negative expertise strategy by trying to gain compliance noting that in the eyes of the community and education authorities they will be viewed more negatively if she does not do what he asked. Her response: "*Ndi do ita nga u ralo*". (I will do like wise.) indicates her willingness to comply to the requests advanced.

The falling action of the plot is marked by compliance-gaining messages in Scene 8 (p.74-78) whereby influence interactions initiated by Thivhavhudzi into Nkoleleni's family aimed at persuading him to accept responsibility, i.e that he impregnated her. Vho-Sara introduces the matter creating a communicative environment saying:

*"Heḽi fhungo ndi khou ri kha ri ḽi suke na ene muḽe wazwo Nkoleleni e hone, a sa do ri riḽe a ri ngo luga."* (This matter should be discussed in the presence of Nkoleleni, so that he should not blame us).

Following the GPA theory of message production, her aim for articulating this statement is to accomplish a **share activity** goal which all participants in the conversation comply by actively taking turns in coersing Nkoleleni into agreeing to have had intimate relationship with Thivhavhudzi amounting to pursuit of a **change relationship** goal. Nkoleleni retaliates to their coercion blatantly refusing and applying forceful actions in an effort to silence Thivhavhudzi to show his unwillingness to comply.

Vho-Kwambate's visit for seeking help from doctor Siebane denotes how communication may be manipulated for facilitation of deceit and destruction of other individuals in the society. His compliance-seeking messages were aimed at attaining **gain assistance and change orientation** goals whereby he succeeds in deceiving doctor Siebane who decided to compromise his profession in his favour in exchange for a bribe in the form of money (p.77).

The conversational adjacency pairs in Scene 11 is a dialogic display of how Nkoleleni as an antagonist's verbal and nonverbal influence messages increase effect in achieving his goal. His messages carry dynamic strategies to convince other participants in the conversation on the weaknesses of Thivhavhudzi- the protagonist aiding furtherance of the plot towards the denouement as he resists compliance. When Thivhavhudzi tries to request him to reveal the source of the tape played - a **gain assistance** goal, he refuses. Finally, Vho-Milubi dismisses the case instructing her to settle the matter with the individual responsible for impregnating her - achieving a **give advice** goal.

### 5.3 DRAMA: G.N. DAVHANA (2004): U THANYA A SI U RUḐA MAṬO

The first turn of the conversation between Vho-Sara and her daughter Lufuno in Act 1 Scene 1 (p.1) shows how in interpersonal relationships people try to affect each other and sometimes exercise control over the situation thereby bringing about different reactions. Vho-Sara's construction: "*Lufuno, ni tshe no lala lo no tou tavha nga u rali? Vuwani!*" (Lufuno, are you still sleeping while the sun has risen like this? Wake up!) is an attempt to manage conflicting goals through communication. The direct question about her sleeping against the sun that has already risen signifies Lufuno's sleeping as irritating behaviour which is unacceptable especially when judged against the position of the sun versus what the activities she should have already performed. The sun in this case serves as a cultural measurement of time directing activities of individuals within the society. The aim of such an influence interaction is to achieve a **give advice** goal while the intention in the command that follows expresses negative emotions articulated with anger against trying to attain an **enforce rights and obligations** goal. Her response:

*"Mmawe, ndi do tou kundwa na u netuluwa-vho. Hafhu hu si na tshikolo-vho. Ndi bubela ngafhi? (Mom, can't I just have some rest. There are no classes to attend today. So should I wake up so early whereas I'm not going anywhere?)."*

In resistance, Lufuno clarifies the beliefs that make her unable to comply with her mother's wishes. The obstacles she mentions become a topic of discussion where her mother persists in seeking compliance addressing each obstacle Lufuno raises, namely that Ndaedzo acts like an angel and she (Lufuno) is not born poor therefore she may not behave like her. To exert influence, Vho-Sara produces a series of arguments on why her daughter must comply (p.4-6) while she counters by

rejecting the idea advanced (Following her judgements, Ndaedzo's closeness with the teachers is an unwise activity) therefore respecting the teachers is not her style since it affects her self-identity. Her last effort of persistence in the conversation by setting her disobedient sister Mavhungu as an example for suffering after refusing her advice is disputed as inappropriate for servicing the communicative situation at hand in which Vho-Sara abandons the goal (p.7).

In Scene 2 (p.11-12) Tshimangadzo as the most experienced girl tries to **give advice** to Lufuno and Livhuwani by reprimanding them to obey their parents since acting against them would otherwise result in unpleasant consequences. Livhuwani refutes the advice by changing the topic uttering: "*Hone no lela*". (You really enjoyed) - a statement she turns down hinting about her regrets. When the girls meet at school, Lufuno advises them that they **share activity** in sweeping the classroom before writing the homework. Madzanga resisted by indicating her inability to write it because of its difficulty as an obstacle and also argued having a right not to write.

Ndaedzo enters the scene with more advice although being despised, she applied tactics to persuade them to respect the teachers and parents (p.19) - an attempt for a **give advice** goal. They instead take turns in mocking her about her poverty and lack of a boyfriend. She demonstrates to them about the importance of education which they explicitly reject with messages that are high in dominance and control during the influence interactions. In persistence she provides arguments that show her seriousness in achieving her aim (p.21).

Vho-Mudzunga's arrival at Ndaedzo's home in Scene 4 depicts how influence interactions reflect understanding the production and choices of persuasive messages from needs and obligations. When she articulates:

*"Hu pfi inwi no di dzhenisa kha tshigwada tsha Lufuno na thama dzawe"* (p.23). (It is rumoured that you are embroiled in the company of Lufuno and her friends).

Vho-Mudzunga's presentation of information indicated how she phrased requests in the situation in an attempt to seek compliance as a rationale for taking action. Relying on their knowledge of the situation and defining that within the interactive context, Vho-Mudzunga and Vho-Tshinakaho reprimands Ndaedzo not to be in the company of those girls in fear of her adopting their bad behaviour. She agreed that she has been seen in their company, but that the action was an innocent

exercise since she was fully aware that she was not learning anything from them. Since communication is goal oriented, the influence messages directed to her comprised requests that counteracted her autonomy by communicating disapproval of the group which is aimed at accomplishing a **give advice** goal. Ndaedzo kneels and greets - a nonverbal indication of subordination culturally performed in preparation to compliance and following the GPA theory indicating a successful persuasive exercise. Her verbal response: “*A thi tsha do dovha*”. (I will not repeat.) indicates her support to nonverbal expression (kneeling) - a promise towards changing actions and willingness to comply (p.27).

The classroom context influence interactions in Scene 5 may be divided into a series of episodic units containing compliance-gaining messages. The conversational turns between Vho-Takalani the teacher and Lufuno constitute compliance-gaining messages where he raises concerns about her bad handwriting that indicates noncommittal to her school work. In this instance, his message seeks to influence her to change her ways of doing homework with an attempt to achieve a **give advice** goal. She finds explicitness in his messages that are intrusive to call for negative responses that are also impolite as they infer no readiness towards it. Lufuno further claimed that the teacher is violating her rights (p.28). In his next turn, the teacher created new plans by reconfiguring the approach that will match his self-image, by arguing his point of operation as a person with rights too, by assigning her claim as pure laziness - an attempt to achieve an **enforce rights and obligations** goal. Lufuno decided to generate a message that lead to a topic change by saying:

*“Vha songo lingedza u ntambudza. A thi ri ndo n̄wala”* (p.29). (Do not try to abuse me. I did write).

The message irritated the teacher who rebuffed uttering a ruder and aggressive directive: “*Fhumulani ni khou mphunga ndi khou shuma*”. (Keep quite, you are making noise for me, I am working), which supports the initial goal to succeed which constitutes another **give advice** goal.

Another cluster of compliance-gaining messages appeared during the conversation between the teacher and Dovhani whose compliance is dissuaded by unavailability of his homework he left at home and other uncontrollable effects (of being a weakling) as an obstacle. Vho-Takalani then uttered:

*“Ni de na bugu matshelo. Ndi songo tou tevhela. (You must bring your book along tomorrow. I must not request for it).*

Following the GPA perspective, the message carries the directness dimension from which the teacher seeks to effect influence by clearly stating what he expects from him. The clarity feature in his message is produced to shape influence during persistence towards compliance in this type of tactical communication. In such a case, Vho-Takalani strengthened his message with an effort to attain a **give advice** goal supported by an implicit message to express a wish to accomplish an **enforce rights and obligations** goal too.

In the next conversation with Livhuwani, through his first compliance-gaining message he tried to achieve a **gain assistance** goal which Livhuwani attributed her noncompliance to uncontrollable obstacle - she did not write as the homework was difficult (p.29). Seeing that she did not comply, with persistence effort, Vho-Takalani resorts to a plan regeneration tactic implementation by using logic in pursuit of his goal stipulating that she should have asked for help - a **give advice** goal. Since her noncompliance basis was constrained by his suggestion for getting help, Livhuwani disputes his multiple situation schema for assuming that other classmates would have assisted her by specifying their incapacity as another obstacle. After encountering these obstacles, he decided to insist seeking compliance by reflecting on the period offered to her to complete the task and that she would have approached him in case she expressed doubt in what she said. She challenged his assertions blatantly by expressing that he had no right to persist with the request. When he further requests that she should follow him when the bell rings, she uttered:

*“Ndi kha di vha tevhelela mini ndo talutshedza thaidzo yanga? Nne a thi nga do vha tevhela.”*  
(Why should I follow you whereas I have explained my problem? I will not follow you).

This is a compliance resisting message that is high in explicitness which Vho-Takalani responds by stating:

*“U tevhela ni do tevhela, ni do tou lenga”* (p.30). (You will have to follow, the fact is that you may delay).

The request carries **give advice and enforce rights and obligation** goals. From the attributional perspective, the directive in his persistence on her compliance to his request emanates from his

judgement that he remains stable in attaining his goals since the cause of her noncompliance is controllable.

In the same conversational setting the teacher requests homework from Madzanga - an attempt to achieve a **gain assistance** goal by uttering:

*“Ee, ri vhudzeni. U ngafhi mushumo phanda hahu?”* (Yes tell me. Where is your work in front of you?)

Although the judgements of linguistic actions in the directive expressed in a question form is a compliance-gaining message projected on the definition of the situation, it is received with negative emotional outcomes of defying compliance to the influence attempt. Madzanga’s response raised an uncontrollable and stable obstacle (p.30). Her compliance resistance message created a conflict that raised more threat to positive face whereby Vho-Takalani said:

*“A si zwone na luthihi. Hayo a tou vha mazwifhi madaladala. Sa lini ni tshi nwala mushumo wa tshikolo?”* (It is not true. That is blue lie. Since when did you bother to write school work?)

By choosing this message, the teacher is trying hard towards servicing his initial goal while his directedness and explicitness affect his impression management and as such threatening positive face to Madzanga. Madzanga retaliated also by hailing negative face threatening responses in resistance until the teacher instructs her to follow him when the bell rings. It is an attempt to attain an **enforce rights and obligations** rather than a give advice goal.

During the current social episodes with his students, the teacher realised that in pursuit of his primary goals, the resistance strategies used by his targets threatened his identity and as such compromised his emotions. He generates queries and directives that facilitated enforcement of unfulfilled obligations by uttering forceful messages to accomplish other goals as in:

*“Ni khou tou nnyadza naa? Ndo ri fhumulani”* (p.31). (Are you disrespecting me? I said you must keep quiet (p.31)).

The message displays how influence can be acted upon especially the advice and warning as he created fear to extend his wish for compliance in an effort to shape behaviour of his students.

In Scene 6 the first conversational turns involve compliance-gaining messages where Vho-Sara requests Lufuno to sit down so that they discuss the matter. The intentions of such messages were aimed at achieving a **gain assistance, share activity and enforce rights and obligation** goals. During her resistance she voiced unpleasant expressions to her mother challenging her and indicate how she treats her like a slave, an issue which she could not tolerate (p.33).

The discussions escalated into shouting at each other until Vho-Phungo - her father enters the scene whereby her mother reiterated her messages negatively by reflecting on Lufuno's bad behaviour (rumours that she acts bossy and disrespectful at school). Vho-Phungo and her mother agreed to share responsibility on the matter, and while they were talking to her, her mother mentioned Ndaedzo's name as a reference for a good behaving and progressing child. The statement infuriated Lufuno who argues that she rather leaves her alone. When her mother instructed her to move out of the homestead as a sign of expressing her authority over her, she challenged the assertion by saying that since she also belong to her father's house, she also has the right to stay there (p.35).

In the third batch of episodic interactions in the scenario, Vho-Sara requests her husband to give Lufuno a hiding - a **give advice** goal which he refuted as he knew that it was democratically unlawful and as such he was avoiding possible arrest (p.36). This is an effort to accomplish a **change orientation** goal aligning his lifestyle following the constitutional rights. However, Vho-Sara persisted on him inflicting physical punishment on Lufuno, whereby Vho-Phungo lost temper in resistance and uttered a compliance-gaining message that is high in source control, but also reflected a negative face as an indication that her request is in conflict with his personal convictions.

In Scene 7 Lufuno and Maanda are engaged in cooperative influence interactions starting with a turn wherein she requested clarity on what Maanda is implying by saying:

*"No ita zwone na da, ndo vha ndi tshi do ni wana ngafhi?"* (You did well by coming, by what means would I possibly get you?).

During their conversation their messages were articulated to achieve a range of primary goals, namely **share activity** (in moving together to a secluded area), **gain assistance** (in verifying information), **give advice** (for clarity in what Maanda wishes to propose) and **change relationship**



(when he finally propose love to her). When he suggests that they leave together to his house, she agreed to the proposal both using collaborative strategies to convince each other to voluntarily extend the relationship. The scene marks the end of the exposition by introducing the rising action within the structure of a dramatic text where Lufuno's request for freedom landed her into unhealthy behaviour as she claimed that she does not obey any-one who could block her intentions.

The following morning as she arrived home, her mother shouted compliance-gaining messages persuading her to refrain from sleeping out, being a sign of disrespect and her bad drinking behaviour (Scene 8). By uttering such messages that were coupled with motivation and a need for a change, her mother's wish was to try and influence her to refrain from unacceptable behaviour by trying to achieve **gain assistance**, **give advice**, and **enforce rights and obligations**. From each influence effort, Lufuno disputed the allegations and advised by specifying that her mother is violating her rights, and finally articulated the following:

*"A vha nnditshi nne. Ndo tou vhuvela vhone."* (Can't you leave me alone. Did I come back for you.)

The message is explicitly expressing her plans to control the situation in order to avoid compliance that constrains her mother from accomplishing all the goals declaring no readiness to comply.

The conversational turns in Scene 9 compliance-gaining messages display communicative situations wherein influence goals are produced unintentionally among friends. Following the GPA theory Maanda's request to Dovhani: *"Kha ri tou vha ro dzulela nga hafhala"*. (Let's be sitting there in the meantime) is a compliance-gaining message servicing the **share activity** goal. When the girls join them, Dovhani requests for a drink from Lufuno saying:

*"Itani bogelo ri tou dilila nga maanda anu"*. (Get a bottle so that we enjoy your offer).

The expression of indebtedness in the message is a compliance-seeking plan and action to set a **gain assistance** (in terms of material resources) which is low in explicitness but high in argument so that we enjoy your sweat added as a linguistic strategy to constrain noncompliance from Lufuno. Lufuno's response reflected her willingness to comply but unable do so because of lack of money whereby Dovhani regenerated a plan and modified his message into:

*“Huna muthu ane a nga sokou da vhengeleni a si na ya u renga naa? Ni nayo ni khou tou vhona ri songo fanela u ila”.* (Is there anyone who can come to the shops without money? You have it, you just consider us unfit to enjoy it).

When Madzanga supports her friend on resistance to comply, Maanda intervenes by changing the topic challenging them on how they decide to roam around while they would be writing exams within three days. His message is articulated as an effort of the more experienced and matured person trying to create awareness and persuade his target to change their attitude and take appropriate action in order to pass the examinations. In actual facts, the compliance-gaining message is aimed at unintentional attainment of a **give advice** goal.

In view of the fact that communication may facilitate establishment of relationships, it goes on to say that in some circumstances, it does contribute towards blasting them apart. When Maanda's messages challenged their behaviour and actions - for achievement of a **give advice** goal, Lufuno refuted by stating that studies may be shelved for later and changed the topic under discussion while apologising to leave the scene with him (Maanda) to his house - a **share activity** goal. Maanda showed signs of unwillingness as he said: *“Zwi nga si konadzee”*. (It will not be impossible), a statement that annoyed Lufuno who persisted that they did it before. When Maanda argued the presence of Dovhani as an obstacle to comply with her request, as she refuted with messages that were high on the agenda since their relationship escalated beyond that of Dovhani. He rejected the idea of revealing his unwillingness to comply with her requests providing reasons, since following his convictions he was wrong in taking her to his home before. Their influence interactions became a hazard that carried threats. After realising that her proposal failed to retain the relationship, she left the scene annoyed because in restoration of his freedom, Maanda could not comply with her request.

The episodic conversations that depicts the climax of the plot in Scene 12 reflected how initial interactions during communication contribute towards reducing uncertainty in order to promote intimacy. When Maanda met Ndaedzo at the shops on Saturday, he requested her to wait for him as he wished to walk with her - a **share activity** goal. The subsequent messages produced between the two in the initial interactions in which goals to be achieved were **give advice and change relationship** displayed how they exchanged their personal information to locate each other in the social and educational realms. During the process of their communicative situation, Maanda

generated messages of luring her into extending her liking for him, and to change her mind in choosing to study at the University of Venda, as he also intended to take her to his home for a visit to his parents.

The inference from the quality of his messages and her seriousness in the involvement with the topic raised, she indicated willingness to comply on condition that he does that following acceptable cultural procedures that may not be obstacles that could hinder her compliance (allowing her to inform her aunt first). However, the exchange of messages in the scene were aimed at achieving **gain assistance, give advice, sharing activity and change orientation** goals. He uttered the following as he leaves the scene: *“Ndaedzo u a konḡa. U funiwa hanga a zwo ngovha zwithu zwo leluwaho. Hone ndo ɣomola”*. (Ndaedzo is hard. To be loved by her has not been an easy task. Nevertheless, I made the right choice), indicates how his credibility, likeability and expertise earned him success in persuading her to commit herself towards compliance to his request. His nonverbal communicative message (laughing alone) reflects the dramatic behavioural humour created in the text in moving the plot towards a falling action.

As he moved back, he met Lufuno who articulated: *“Namusi ri ya ya–vho ha haṅu?”* (Today we are really going to your place again.) The message is generated by high explicitness and specificity demanding immediate compliance - an effort to achieve an **enforce rights and obligation** than an **obtain permission** goal. His response: *“U ita mini?”* (To do what?) indicates total annoyance and rejection of the message amounting to noncompliance. In her plan regeneration, she further demanded to meet his parents, an issue which he resisted. Trying to maintain a positive face, his compliance resistance messages are produced with careful selection but high in dominance and source control as he finally says:

*“Zwino litshani u sokou amba-amba ni ḡo ḡi vhulaisa u humbula na farwa nga vhulwadze ha mbilu.”* (Now stop your endless talk in order to avoid excessive thinking which may result into a possible heart attack).

Relationally, the message inferred avoidance of further interactions by suggesting changes in the actions to be taken in attempt to attain a **give advice** goal.

Scene 13 is comprised of influence interactions that are divided into episodic units marking the flow of the plot towards the end. In the first batch of compliance-gaining messages, Vho-Sara

requested a school report from Lufuno – an attempt to attain a **gain assistance** goal. Lufuno refused to hand it to her claiming that she did not receive it from school. Her mother realised that the reason advanced was not the real cause since by inference she knows that Lufuno has failed, and upon her insistence she confirms that Lufuno failed. Lufuno approached her friends whining and uttering insulting words about her mother. Livhuwani reprimanded her not to articulate such about her mother - the **give advice** goal message. Her mother kept on articulating insulting words about her bad behaviour and failures until Lufuno finally said:

*“Mmawe, nga ndila ine vhone vha amba ngayo u nga humbula u dinembeledza wa fhambana nazwo.”* (Mum, the way you talk makes me to feel like committing suicide.)

Vho-Sara leaves the scene while Lufuno remains relating her unpleasant stories to her friends when she was with her male friend in Musina. Vho-Sara enters the scene again asking Lufuno why she went to Musina without permission. Lufuno mentions her possible refusal to grant permission as a reason for not telling her.

The denouement of the plot is depicted by Vho-Tshinakaho who enters the scene and state that she was sent by Ndaedzo’s aunt to request Lufuno to help in preparing meals for Ndaedzo’s in-laws on Saturday - the **gain assistance communicative** goal. Although Vho-Tshinakaho’s request seemed innocent, she rose up and responded while crying: *“Nhe ndi nga si kone. Maandā o nnyelisa.”* (I can’t. Maandā has ruined me). Her utterance surprised the adults because they did not expect such negative response as the request was polite and nonprovocative.

In the final Scene 14 Lufuno’s visit to Maandā at his home revealed cognitive schemas which determine the structure of linguistic strategies used to address a stressful situation. Maandā’s messages are generated and articulated with negative emotional expressions exposing her attitude towards Lufuno. His request for information is an effort to achieve a **gain assistance** goal. Her response in compliance to what he requested for evoked further annoyance which without saving face and remorse has this to say:

*“Kha juwe. Nhe na ene ri nga si fhaṭe muḍi roṭhe wa pfumba”.* (Let her go. ‘I and her’ cannot establish a sound family wherein we can stay together).

The directive is a compliance-gaining message carrying an **enforce rights and obligation** goal supported by a logical argument which denotes that according to his conviction their staying together would be impossible - an indication of unwillingness to commit himself.

#### 5.4 PROSE: N.E. PHASWANA (2003): MUTSHO WA ZWIFHINGA

The speech act performed by Vho-Piet introduces the theme that exposed events that are indicative of the situational context that will flow through the plot (pp. 2-3). As regards communication, his nonverbal activities (pushing the letter to Vho-Rieke) described the prior and post (getting outside the house smoking his pipe) articulating directive “*Vhalani!*” (Read!) displays the typical protagonistic life in Vho-Piet’s characteristics. As the central character, Vho-Piet is faced with a challenging situation which exposed the text through which his reaction towards the message he received from his daughter Annetjie. Besides unmasking the main character in the prose text, linguistically the syntactic type of the order also displays linguistic forms that might be used by Vho-Piet during his interactions with his wife and sometimes with other members of his community when revealing matters which affect their daily conversations. The message as a directive is aimed at achieving an **enforce rights and obligations** goal.

Within the same social perspective, Vho-Rieke complies and submissively reacts to his instruction to demonstrate that she interpreted and understood his message well. In constructing meaning from the message in the letter she became involved in the topic Vho-Piet wished to address before by uttering:

“*Vhone vha ri mini nga aya mafhungo?*” (What do you say about this matter?).

Since communication is serviced by persuasion during social interactions, through this message, Vho-Rieke raised an intention to attain a **gain assistance** goal. While she expects Vho-Piet to address her request, he complied by providing his version of interpreting the message in the letter as arguments supporting it also **giving advice** to Vho-Rieke that following application of logic, Annetjie is a grown up who can decide on her personal choice of an intimate partner. Their agreement displays how messages are produced and processed in ways that suggest formation or escalation of a personal bond between interacting partners during conversations.

Given the fact that within the social construct persuasion provides service during communication, in Chapter 2 (pp. 6-7) whereby Mukondi introduced his interactional motivations to his mother who responded thus:

*“Mukhuwa, ha, n̄e a thi kholwi...lwa mukhuwa a tshi funa boi yawe”.* (A white person, no, I don’t believe...of the white person falling in love with his servant) (pp.6-7).

In her resistance during this conversation, his mother challenged the quality of his messages when he tries to convince her that in his evaluation of their personal relationship and the change of social and political situation of the country, he sees a great chance of marrying Annetjie. In her response, his mother uttered: *“N̄e a thi zwi kholwi.”* (I don’t believe that.) She reflects on all cultural activities as obstacles that might deter her ability to marry him, for example, ‘kneeling down as a form of respect in the rural Folevohodwe village’. With negative esteem, Mukondi pointed how his mother’s resistance to what they are sharing will worsen the situation as it could affect his relationship with Annetjie. The statements that he uttered, increased the strength of his arguments which tried to accomplish multiple goals - **a give advice, gain assistance and change orientation.**

Realising the extreme emotional effects of her message in him, Mukondi’s mother changed the mood of the conversation that reduced the level of her disbelief by uttering:

*“Hai, n̄e a thi khou tou ri ni khou zwifha lini. Ndi khou tou mangala-vho sa muthu... a zwi no ngo itea inwi ni na mashudu mahulusa - mukhuwa, ha, nahone kha hu kundwe...”* (I am not saying that you are lying. I am surprised like any individual... it does not just happen, you are very lucky - a white lady, no, maybe...)

The content of her message demonstrated a polite resistance strategy in order to save face while still creating plausible excuses for not believing what he said by raising obstacles that will hinder their marriage. Unfortunately, the conversation was distracted by Alugumi’s appearance in the scene.

The argument between Mukondi and Alugumi on their conversation about progress and development in Folevohodwe leads to a discussion about their experience on the negative behaviour and lifestyles of the boers around their area especially how they treat black people (pp.9-10). Alugumi’s reflections sensitises Mukondi on sharing his personal information with him. Alugumi’s arguments included *inter alia* during the conversation:

*“Zwino inwi nkwashé ni vbona u nga ni nga vhuja na sendela kha nwana wa livhuru? Nahone li nga tou ni sasamedza nga dzi mmbwa arali na nga lila u dzhena dzharatani yaŋo. Sa...sa ...sa... vat hom, vat hom ....”* (Now you the gecko, do you think you can come closer to an Afrikaner child? He will chase you with the dogs if you try getting into his yard saying ...sa ...sa...sa...catch him, catch him...).

*“Khonani yanga, ipfani zwine nda khou amba; Annetjie ndi mufunwa wanga”.* (My friend, listen to what I am saying, Annetjie is my lover).

*“Ni do mpfarela khonani yanga, mafhungo haya aŋu nhe a thi a tendi. Hone no tou mu ambisa hani-hani khonani yanga? Nhe ndi divha inwi ni muthu wa nyofho zwi tshi da kha sia la vhasidzana. Hafhu Tshipise no vhuja na fhedza murole wa vhufumi ni songo ambisa musidzana na muthihi. Ni kha di zwi humbula musi Alilali a tshi ni vhidza inwi na shavha na ri a thi vhidzwi nga musidzana mulamboni vhusiku? Zwino uyu wa mukhuwa no mu ambisisa hani? Kani-ha o tou ni ambisa nga e-mail?”* (You will pardon me my friend. I don't believe what you say. How did you propose love to her? I know that you fear approaching girls. Because in Tshipise you completed standard ten without proposing love to a single girl. Do you still remember when Alilali called you, you were scared and said you may not be called by a girl at the river in the night? Now, how did you propose a white girl? Did she perhaps propose you by e-mail?)

Alugumi's response is full of sarcastic and demeaning statements aimed at dissuading Mukondi from extending his relationship. With his message, Alugumi manipulates fear appeals to instill fear in him and some logical empirical reasoning, evidence and facts, thereby trying to make him comply to his **give advice** goal. His compliance-seeking plans and strategies to discourage Mukondi are articulated from a point of concern and not sympathising with him, but reprimanding him to refrain from extending his relationship with Annetjie. Further, Alugumi encouraged Mukondi to stop the relationship by stressing his nature of being shy as the circumstance that challenges his personality as regards skills of proposing love to girls. Worse still, Alugumi asserted persuasively that from experience (Mukondi failed to accept Alilali's proposal), therefore, he knew Mukondi as someone who had no capacity to approach a white lady.

Mukondi reflected his resistance also by producing messages that are high in the agenda and control of the situation by arguing:

*“Hoo, inwi ni kha di divha Mukondi houla wa Tshipise na wa minwaha ya u thoma hafhaŋa yunivesithi ya Cape Town. Muthu ndi wa u aluwa na u shanduka thama yanga. Zwauri Annetjie ndo mu wana-wana hani, ndi zwine nda do tou ni talutshedza linwe divha. Namusi divhani fhedzi zwauri hoyu muthu ndi muthu wanga.”* (Oh! you know Mukondi of Tshipise of yester years at the University of Cape Town. A person is entitled to grow and change my friend. The way how a got



Annetjie, is an issue that I will explain to you another day. For today just know that this girl is my partner).

Mukondi's art in the production of compliance resistance messages is observed in the response above where he tries to attain counter **give advice and change orientation** goal. To maintain the positive face, he agrees to Alugumi's allegations as extracted from his memory schemas, but positively displays his culture of respect to his autonomy and privacy by stating that he will explain how he got her another day. Consequently, he indicates that he still upholds his decision to love and value Annetjie's position in his life irrespective of other influences. When Alugumi had left, Mukondi's mother entered the scene while uttering:

*"Zwino ni vhona u nga vhabebi vha uyo nwana, ndi amba avho makhuwa vha hone, vha do tou zwi tenda zwavhuḏi nwana wavho a tshi malwa nga muthu mutswu?"* (Do you think the parents of this girl, I mean the white girl, will they accept their child being married by a black person?).

In the GPA model of message production, the compliance-seeking message of this manner fulfils the importance dimension in that her request amounts to insistence in attaining a **gain assistance** goal in the form of information with regard to him being accepted by Annetjie's family. The goal followed the previous ones which she tried to achieve before on the basis that in this instance it seems to be progressing, since following the social setting of the society, she sees Mukondi's goal as being difficult to be achieved and hers which is important could be forsaken. Her wish is to see Mukondi abandoning his pursuit to marry Annetjie. Further, in the text she raises persuasive techniques in the form of fear appeals messages containing vivid depictions of what happened during her employment in Toti's house which causes her not to believe Mukondi's claim (p.11).

Following his inferences and judgements when evaluating his mother's perceptions about the whites as conveyed in the message, reflects his recognition of the cultural setting of Folovhodwe communities. He intensifies his language usage applying politeness and respect by responding:

*"Mme anga, naho nda nga talutshedza hani-hani, a vha nga zwi tendi. Naa a thi ri vha ri a vha athu u pfa nga hazwo? Zwino vha vhona vha tshi do swika hune vha zwi pfesesa?"* (My mother, even if I explain in whatever way, you will not agree. You already said you never heard of such matters. Now, do you think you will understand it?)



The response is an appeal to his mother to stop the argument which in terms of persuasive communication especially during influence interactions amounts to topic avoidance to evade discussions that are embarrassing.

Intriguingly, when his mother shares the particular news with his father Vho-Luvhengo, his requests for clarity and specificity - **gain assistance** goal seems to annoy her (p.13). Subsequently she irritably responds through leading questions:

*“Kani vhone zwa mazwale wa mukhuwa a vha zwi funi? Ndi ri hangei hu no dzhena ñwana; tsho, vhone vha kha ñi humbula zwaure u ño mala ñwana wa khaladzi; hai, u ño vhuisa mukhuwa hafha muñini hoyu ñwana”*. (Don’t you want a white daughter-in-law? I mean where our child attends, you think he will marry your sister’s child; no, he will bring a white lady here).

Culturally, the message encourages him to move away from the probability that according to Tshivenda tradition, Mukondi needs to marry his aunt’s daughter, a process which he has already violated. In essence, her message contained constraining elements aiming at attaining **give advice and change orientation** goals simultaneously.

Mukondi and his parents met in the room, and as the process of greetings was concluded, his father questioned his intention of cracking a joke that was crazy and disrespectful - a **gain assistance** goal with regards to information. While Mukondi was still silent, his mother excitedly insisted on motivating him to explain about his involvement with a white lady. Fortunately, Vho-Luvhengo knew Vho-Piet’s characteristics very well.

The campus setting within the exposition on (p.18) indicates how Mukondi introduces his intention towards accomplishing a **change relationship** goal through the dialogue in the adjacency pairs. Annetjie finds his compliance-gaining expression amidst a lesson when Mukondi was teaching her *“Annetjie ndi a ni funa”* (Annetjie I love you) insufficient to denote what he means because of her awareness about the cultural differences they have. It is only after seeking clarity where Mukondi becomes explicit and she suggested that they will deal with the issue another day - a **give advice** goal.

Compliance-gaining messages in chapter 3 occurs in the episodic unit whereby Mukondi meets Annetjie before they attend a class. Annetjie’s request was as follows:

*“Idani ri ambe tshifhinga tshi sa athu u swika tsha u dzhena dzikilasini. Ee kha ri ime hafha. Ndo vha ndo humbula zwaure ri do amba musi ri sa athu u dzhena kilasini. Fhedzi zwino tshifhinga a tshi tsha ri tendela...”* (Come, let’s talk before we go to the classes. I thought we could talk before we go to class. But now time is not allowing us... (p.28)).

The preceding compliance-seeking message contains a **share activity** goal which may have been articulated unconsciously or unintentionally, but in essence constituting an influence goal without awareness of the source. That is the reason why Mukondi is prompted to respond to the message in the situation that contradicted her request while stammering:

*“Zwo, zwo luga zwothe hezwo, ee, hai, nhe mafhungo a thi na na luthihi. Ambani ndi pfe uri ni ri mini. A nga vha a zwe ra amba...”* (It is all right, yes, no, I don’t have any news at all. Speak so that I can hear what you say. It may be what we discussed...).

Within this communicative spectrum both Mukondi and Annetjie are engaged in a sensitive interactive activity that requires employment of careful generation, processessing and message choice plans and strategies amounting to reciprocal compliance-gaining. As a consequence, Mukondi stumble over words in expressing his mind in respect of the message recipient’s feelings trying to match the message content with what he wishes to achieve. Also reflected a communicative goal while complying with Annetjie’s request. Because of their cultural differences, their compliance-gaining messages on (pp.30-31) comprised of compromise, cooperation and collaboration in extending their intimate relationship.

Incidences in Chapter 4 mark the rise of conflict constituting the structure of the plot that depict the theme in the text. Communicative activities occurring during the AWB meeting in Vivo on (p.40) demonstrates how members reacted to one another while constructing meanings through messages. During this formal meeting, in manipulation of their communication competency skills, the leaders follow persuasion principles by matching message content to attitude in order to make their audiences understand problems they are faced with as an Afrikaner community versus South African democratic environment they live in. The compliance-seeking messages articulated by the three speakers are aimed at connecting attitudes of all members with their social groups for maintenance of solidarity and promotion of social attitude. In expressing personal values using linguistic strategies like: *“Ri do lwa u swika hu tshi sala musadzi muthihi wa tshilikadzi”*. (We shall fight until only one widow remains) is intentionally articulated to escalate a **change in**

**orientation** in politics by **sharing activities** that will increase their self-identity and self-concept within the collectivists community.

The enumerative personalised commanding expressions “*A hu na tsaleli! Nwana! Mufumakadzi! Mukalaha! Mukegulu! Tshifhinga ndi tshenetshi! Vhoradzibulasi zwigidi a zwi dadze dzibulasi! Tshifhinga tsho swika!*” (Every individual should be involved! A child! A woman! An old man! An old lady! This is the time! All farmers fill your farms with guns! It is the time now...!), denote attitude change attempts to lead the message receiver to add a new positive belief or idea, but also increasing favourability and strength of an existing positive belief towards the issue at hand. The message was further aimed at shuffling or changing prominence of current beliefs held by persuader in that, in a democratic country other Afrikaners might be in a process of embracing diversity. These are communicative competency skills in persuasive messages revealing credibility of the speaker especially when coupled with nonverbal actions like crying.

Developing from the GPA model of message production, although the idea has negative consequences and impacts negatively in the general society, the speakers are trying to attain multiple goals namely, **give advice, share activity, enforce rights and obligations and change relationships**. They wish to accomplish their social goals following their political orientation.

Persuasion addresses complex issues that confront everyday life of individuals within the society as depicted through compliance-gaining messages produced by the interactants in Chapter 5. In the conversational episode between Mukondi and Annetjie on (p.47), he raises a concern stating her obligation and responsibility she should fulfil by committing herself to inform her parents about their relationship. His message is aimed at attainment of **give advice and enforce rights and obligations** goals so that they further make arrangements for their marriage - a **share activity** goal. This type of communicative context from the discourse displays how Mukondi's requests use compliance-seeking messages that elicit more evaluative and attitudinal information to reduce uncertainty in both their relationship and that of their parents in promoting their intimacy.

Instead of committing herself towards compliance, Annetjie displays her judgement of the situation in that it is not conducive to perform such a communicative activity. Through this conversation she produces messages that reflect the social construction of what the world of her

community is composed of and what their lives mean to them. This is exposure of observable behaviour in their daily activities and personal relationships she is scared to reveal to avoid embarrassment. Subsequently, instead of complying with his request, she tries to attain a series of **give advice** goals until Mukondi changes the focus of the topic to indicate awareness of their cultural differences uttering:

*“Arali no vha ni murema ndo vha ndi tshi do tou ri khwine ndi u tou ni tshinya”*. (If you were black it would seem better to impregnate you).

The statement denotes his seriousness in his commitment to her where he would even commit mistakes to consolidate their relationship which would amount to an offence of serious nature within the Afrikaners than in his own Vhavanḁa community. His messages are marked by trying to achieve a **gain assistance and give advice** goals which she finds difficult to promise to commit herself towards trying to explain to her father.

In another communicative situation (p.55) that dictates generation and selection of messages that propelled mutual influence leading to goal attainment Vho-Piet approaches Annetjie insisting that she tells him what bothers her - a **gain assistance** goal. In resistance, she alters her real reasons possibly because if she reveals that she intends marrying a black guy the message will hurt him or stresses him, which in the language of persuasion is referred to as being accommodated by the attributional dimension.

The extended adjacency pairs appearing in the conversation between Fourie and Annetjie on (p.65) portray how discrete emotions may surface based on events of personal interest to motivate an achievement of a distinctive goal. When Fourie realises that Mukondi and Annetjie’s actions near his farm, psychologically, his mental cognition associated that with taboos. His emotions were stirred up so much that he was influenced to approach them with anger that prompts him to utter:

*“Ndi vhuṭudzi ha mini bulasini yanga naa? Ndi ri ndi matula a mini haya! ... Ibvani hafha tsini na bulasi yanga ndi sa do ni davhalasa nga tshigidi tshanga!”* (What is it that is happening in my farm? What type of taboo is this? Go away from my farm before I blast you with my gun!).

From the text Fourie’s messages are marked by orders produced with disgust suggesting modification of behaviour or actions from the targets. While he anticipates attainment of the primary goals **gain assistance** (for information), **give advice**, **change orientation and change**

**relationship** (Annetjie to stop loving a kaffir) **and enforce rights and obligations**, Annetjie retaliates hailing the same appraisal pattern of messages in resistance. Her approach in addressing Fourie is positively woven to dampen his mood advocating for an appeal to **change his orientation** too linked to **giving advice** on how he and his own community should change their attitude and behaviour.

In Chapter 7 conversational influence interactions in a restaurant on (pp.85-92) exhibit how persuasive communication functions in providing insight into social and cultural forces that contribute towards exertion of influence attempts. In the first adjacency pair Vho-Piet's utterance were as follows:

*“Annetjie nwananga, u ntambudzelani ndi khotsi au? Ndi ngani u sa humbuli-vho u ntakadza sa mubebi wau we nda u alusa ndi tshi u funa nga u rali? Mmbudze uri zwi u konḡela hani u bva kha haya mafhungo au na hoyu murema?”* (p.86) (Annetjie my child, why do you make me suffer as your father? Why don't you think of making me happy as a parent who raised you up loving you like this? Tell me, what is it that is difficult to stop your affairs with the black guy? (p.86)).

The linguistic strategy in the message seeks to create awareness of their closeness of relationship of a father and his child serving as a reminder in a participative encounter. Therefore, he invites her to help him with the solution to avoid sad emotional feeling of “*u tambudza*” (to make suffer) which Annetjie is capable of performing since the task she has to perform is easy (stopping her love affair with a black guy). The request through a series of questions is a compliance-seeking effort carrying an influence goal - **gain assistance** in respect of information while trying to maintain his self-identity. Vho-Piet continued to extend his request on the matter thus:

*“Murema a si uri nḡe ndi lwa nae lini; hai, zwi tou vha uri mbudzi na nngu a zwi fani. Iwe tshe wa rano wo no vhuya wa vhona mbudzi i tshi diwa nga nngu? Wo no vhona nngu i tshi dzwala tshibudzana? Nngu i dzwala kugwana, mbudzi ya dzwala mbudzana, Kholomo i dzwala namana, donngi ya dzwala tshidonngana. Na henefha hayani u a zwi ḡivha, tshimange tshi ḡanza zwimangana; mmbwa ya ḡanza zwibwanana.* (I do not fight with any black person; no, it is only that goats and sheep are different. Have you ever seen a goat mating with a sheep? Have you ever see a sheep giving birth to a kid? A sheep gives birth to a lamb; while a goat gives birth to kids. A cow gives birth to a calf; a donkey giving birth to a foal. Even here at home you know a cat will bear kitten; while a dog has puppies).

His expression of impartiality (that he has no fight against blacks) amounts to manipulation of his daughter's cognitive capacity by creating knowledge schemas to sharpen her memories applying

logical reasoning. The message is aimed at constraining resistance to exert pressure for submission to his demand. The linguistic use of analogy by stressing natural contrastive examples reveals his passive ability in application of conduit or enhancer of power to create influence from seniority, consequently holding a dominating position both in their relationship and interaction. The influence goal of the message is a conscious effort to achieve the **give advice, and change orientation** goals. Vho-Piet further elaborated on the matter thus:

*“Zwino izwi zwau zwa u fela muthu mutswu ane a si vhe na vhushaka na vhuthihi na riṇe a si zwine nṇe wa ha Van der Merwe nda nga zwi imela”.* (Now your efforts of dying for a black person who does not have a single relationship with us may not be tolerated by me of the Van der Merwe calibre).

The message articulated in this instance uses verbal behaviour and tactics as a linguistic strategy and contingency plan in the situation to limit her free will and choice. His form of denial and declaration of intolerance as the Van der Merwe is a further motivating factor in coersing her reason about her own behaviour associations with the Van der Merwes. Further more, Vho-Piet reiterated on the same matter thus:

*“Nwananga, litsha haya mafhungo u malwe nga mutshena; mukhuwa wa hau. Litsha vhathu vhatwu vha malane nga tshavho”.* (My child, stop this drama and get married to a white guy of your race. Leave the blacks to marry each other).

The duration of this interactional turn within the conversation articulated by Vho-Piet reveals his anticipation to effect attitude change in Annetjie relying on his own judgements in the choice of his compliance-seeking messages. The goals he wishes to accomplish with his final message in this turn are basically **give advice and change relationship** (de-escalation of her relationship with Mukondi, but also to escalate the one's he wishes).

When Annetjie responds she shows that she has evaluated her father's request for action, she is also comfortable and values her relationship with him and partly agrees with the logic expressed in the content of his message, but would disregard the logical thought he raises as an earthly father against what the Bible verses teach. Observing that her message leads to resistance to his anticipated logical interpretation of his previous messages, he interrupts her quoting that the Bible allows the use of blacks as slaves. They argued about the matter until Annetjie suggests they move

closer to the counselling consulting rooms as arranged by his father in search for a solution to their problem in striving to attain a **share activity** goal.

By engaging in this communicative situation Vho-Piet has realised that his influence attempts have failed to achieve his desired results but was reluctant to abandon his persuasive actions by increasing his potential for his success in gaining compliance in engaging the psychological counselling experts. His cognitive and behavioural efforts to influence compliance for goal attainment show his denial of failure and shifting the focus of the problem towards a mental condition (in Annetjie than himself) that needs attitude change. His introductory explanation on (p.87) consist of systematic and careful message generation and selection presented sequentially to fit perceptual dimensions in tactical communication, namely, of directness (my child I gave birth), positivity (help me and help this child) and logic (she is offending the Afrikaner community by being in love with a black guy). The primary goal he tries to achieve is mainly **gain assistance** from the counsellor and requesting Annetjie to respond in compliance to his initial demand. After posing a range of clarity seeking questions, Florence summarises her assertions (that his child must not be in an intimate relationship with a black guy) to all parties and allows Annetjie to respond.

Subsequent to his persistence on the notion that Annetjie's behaviour is displeasing and he would not allow it to continue, Florence indicated her stance in the matter by referring to the Constitution of the country in reference to racial discrimination. Florence relays her conclusions on Annetjie's resistance to Vho-Piet's request and to his resistance towards allowing her to marry Mukondi too. She concludes the counselling session by emphasising that Annetjie has a right to choose whom to marry, but as a family, they need to resolve the matter amicably - a **give advice** goal. Vho-Piet refutes by swearing that he cannot offer his child to the terrorist which amounts to unwillingness to comply with the advice suggested. He leaves the scene with anger visible through nonverbal cues (mouth shape and movements) which displays his closer attention to the information he received possibly prompting further help (p.92).

Within the flow of the plot, the tension is marked by revelation of Vho-Piet as a character that remains unchanged by events. His anger influenced him to meet his brother Vho-Hennie in Roodepoort who advised him to consult the court of law (p.94). Since the purpose of his visit was to seek advice he accepted his brother's suggestion, but after visiting Vho-Scheeper - the lawyer



who highlighted on the importance of some sections of the Constitution on discrimination and compliance of changes in South Africa thereof. Having being furnished with information that was not congruent with his anchor point, the information he solicited left him more embarrassed.

When he relays the message to his elder brother Vho-Hennie (p.100), he responded thus:

*“Vhokhotsimuhulu, ndo ri mini? A tho ngo ri kha ri bve khazwo? Nne ndo neta nga u remiswa thoho nga hoyu nwana nne ndi vhona tsha khwine hu u bva khao, ra vhona hune ha do fhelela phuna na tshinoni”* (p.100). (My brother, what did I say? Didn't I tell you that we distance ourselves from the matter? I am sick and tired of this child giving me a headache. I think it would be better to leave this issue, and see how it comes to an end).

The message denotes disgust over Annetjie's resistance while suggesting achievement of **give advice and share activity** goals. Because of the persuasive event being the cause of exhaustion in expenditure of cognitive and physical efforts, he calls for the immediate readiness to abandon pursuit of all influence goals targeted at Annetjie.

From the first act, the nature of messages in “*Zwa Kangaṇama*” are aimed at reflection of compliance-gaining in persuasion through deception since in the opening discussion between Koto and Thivhavhudzi expose the behavioural incongruity among young girls within societies. Koto persuades her not to leave Sambula fearing for the danger she will be exposed to if she falls in love with Nkoleleni. Thivhavhudzi on one hand, pursues that Nkoleleni commit himself to her by also paying a courtesy visit to her parents which will serve as a binding activity in maintaining their relationship. On the other hand, Koto provides Nkoleleni with the information which although truthful, destroys his relationship with Thivhavhudzi.

When Nkoleleni asks Thivhavhudzi about her being involved with other male mates, she resists, but upon his reactions to dump her, her mother and aunt passively react to persuading him not to leave her. In pursuit to keep his position in the job, Vho-Kwambate also persuade Thivhavhudzi not to reveal anything about their secretive advances and she agrees. In furtherance of the plot and the theme, Vho-Denga's concerns about those who murder others within the community becomes a point of reference for de-escalation of Nkoleleni and Lucy's relationship.

Subsequently, Vho-Ntsieni's reactions and anger towards Vho-Magwashu's (Nkoleleni's) family create a vacuum where the family's needs for Nkoleleni to marry Thivhavhudzi as a motivation to



fill the gap created by the rumours. Such circumstances do not deter him to agree with the family in justifying his resistance to marry Thivhavhudzi since he has evidence that he is not responsible for her pregnancy. The pressure he receives from the family, Thivhavhudzi and the social workers is unravelled when the spy tapes are revealed during the proceedings when he is proved innocent. While Thivhavhudzi's persuasive pressure is proved to be void of truth, Nkoleleni face another persuasive force from Lucy who also consult with regard to claiming child maintenance from him too.

The theme of the text in "*U thanya a si u ruḁa maḁo*" is encircled by Lufuno - the main character's actions throughout the play. Her character displays understanding and interpretation of the name of the book from the message contexts and the effects of compliance-seeking messages against compliance-resistance encounters. The opening dialogue is an influence interaction that shed light on the type of life Lufuno leads as observed from the messages exchanged between the two characters. Vho-Sara's persuasive messages are produced from the parental perspective while Lufuno's responses depict a delinquent female student depicting the relevance of the GPA perspectives applications in the text. She persuades her to do her school work, respect teachers, change her attitude towards Ndaedzo and stop moving around.

At school Ndaedzo encourages other students to take heed of the school work and please the teachers. Her aunt reprimands her to refrain from keeping in the company of bad girls. Ndaedzo agrees to refrain from that group which shows effectiveness of her aunt's message. At school, when the teacher tries to persuade the students to submit their work, they advance various excuses, but at each point he keeps persisting changing his tactics in message reformulation to gain compliance with little or no success from Lufuno's acquaintances.

Lufuno accepts Maanda's request to go sleep at his house which she complies voluntarily. When she arrives home the following morning, in pursuit of various goals, Vho-Sara struggles to persuade Lufuno towards modification of her behaviour until Vho-Phungo interferes in the conversation. By the turn of matters during the threesome influence interactions, Vho-Sara intentionally tries to influence him to exert force by beating Lufuno - an action he refuses performing because of his belief and knowledge that it is unlawful.

Further, Maanda, Lufuno's boyfriend persuades Ndaedzo to accept his proposal in establishing an intimate relationship. He does that with competency and succeeds. Hoping to escalate the relationship, Lufuno makes requests to go with Maanda to his house which he refuses giving reasons and obstacles to his resistance. When Vho-Sara requests a school report from Lufuno, she refuses and seeing that her mother is more stable in communicating her demand, Lufuno threatens to commit suicide - a topic avoidance strategy to facilitate her noncompliance. When Lufuno is asked to offer help during Ndaedzo's marriage arrangements, she becomes irritable showing unwillingness to be part of the processes. Finally, she tries to persuade Maanda into accepting responsibility towards her pregnancy which he denies and chase her away.

The prose text "*Mutsho wa tshifhinga*" communicative goals mirrors situations and the setting of the new dispensation in South Africa. It addresses prevalent problems socially constructed and enacted depicting the lives of the society through the characters from the areas surrounding Folovhodwe. Interestingly, the influence interactions reflect how communication facilitates attitudinal attributes among communities that live as co-existing and interdependent, but in serious constrastive opposition socio-culturally, political, economical and so on. Compliance-gaining messages for dramatic exposition in the plot are woven from differently connected individuals of the same society who are communally engaged in influence interactions with shared against unshared languages features, similar and dissimilar historical perceptions and experiences within the same geographical area. That is why Mukondi's mother and his friend Alugumi refuse to believe his claims about Annetjie.

As the dramatic theme progresses, Mukondi's mother being more persuaded, show alignment of her judgement with himself also following his preferences in front of Vho-Luvhengo (his father). In this way, persuasion facilitates their relational closeness reinforcing their happiness. Importantly, in persuasion Mukondi and Annetjie during an episodic interaction are portrayed struggling in choosing the most effective persuasive strategy (in message choice) before class (p.28) in seeking compliance from each other. Each search for the most appropriate approach that will fit their situation which might be restricted by their cultural differences and they are together fighting to overcome in pursuit of their goal.

In the meeting of the AWB's, concerns raised on how blacks should be treated display how interaction goals help explain factors affecting persuasive message production. The compliance-gaining messages articulated at the meeting in Vivo is a reflection of the member's cultural stance in addressing various complex issues during their decade. Conversely, Annetjie's resistance to Fourie and her father's demands echo how she as the target also exert her cognitive and behavioural effort to maintain her counter influence attempts. Multiple goals emerge from her arguments therefore her resistance strategies are in pursuit of her own multiple goals targeted towards her persuaders too.

Then again, the complexities of influence interactions in the discourses from the prose text, highlight Annetjie's stance after evaluating all communicative variables to select those that are true to herself and also befitting societal changes in the new dispensation in South Africa

## 5.5 SUMMARY OF THE SEVEN PRIMARY GOALS TYPOLOGIES OF TWO DRAMA AND A PROSE TEXTS

The table underneath represents a reflection of information with regard to an analysis of discourses extracted from the texts after studying the structure of conversational events embedding the social goals, the interactants were attempting to achieve. The texts extracted were identified following how language was used as secondary means in pursuit of primary goals in a variety of communicative contexts exposed by the characters as follows:

**Table 6**

Primary Goals	Zwa Kangaṇama (Drama)	U ṭhanya a si u ruḁa maṭo (Drama)	Mutsho wa zwifhinga (Prose)	Total
Gain Assistance	9	8	11	<b>28</b>
Give Advice	12	19	15	<b>46</b>
Share Activity	2	7	6	<b>15</b>
Change Relations	13	2	4	<b>19</b>
Change Orientations	0	2	5	<b>7</b>
Obtain Permission	1	1	0	<b>2</b>
Enforce Rights and Obligations	8	9	3	<b>20</b>
<b>Total</b>	<b>45</b>	<b>48</b>	<b>44</b>	<b>137</b>

## Gain Assistance

Gain assistance in the above statistics is abound in extracts from Phaswana's prose text "*Mutsho wa zwifhinga*" whose frequency is 11 as contrasted to Thagwana and Davhana's drama texts "*Zwa Kangaṇama*" and "*U thanya a si u ruḁa maṭo*" whose frequencies are 9 and 8 respectively. The table above reflect that there is no wide gap where **gain assistance** has been applied between the prose and the two dramas whose influence attempts has a total frequency of 28 which is the second highest frequency after give advice whose frequency is 46. Following the GPA theory, which has been propagated by linguists such as Dillard (1989) and supported by Condry, et al. (1994), Green (1997), Littlejohn (2002) and Wilson, Green and Dillard (2000), compliance-gaining messages relevant to **gain assistance** in these three texts has been influenced by message production and choices of internal and psychological processes during influence attempts, since following Dillard and Marshall (2003), gain assistance's primary goal is in the form of obtaining information, favours and material resources.

## Give Advice

Give advice in the table above reveals that influence attempts in one drama text "*U thanya a si u ruḁa maṭo*" with frequency of 19 is higher than the other two texts namely "*Zwa Kangaṇama*" (drama) and "*Mutsho wa zwifhinga*" (prose) whose frequencies are 12 and 15 respectively. Following the above statistics give advice is characterised by high frequency in drama, low frequency in prose and lowest frequency in the second drama source comprising a total frequency of 46 which is the highest in the table. This implies that in terms of compliance-gaining messages in the three texts, most of the messages produced for accomplishment of give advice goals are mostly used in various influence interactions.

## Share Activity

With give advice, the highest frequency is in one drama "*U thanya a si u ruḁa maṭo*" with frequency of 7 than in another drama text "*Zwa Kangaṇama*" with a frequency of 2 and a prose "*Mutsho wa zwifhinga*" with a frequency of 6. As regards the above statistics, there is a wider gap of **share activity** between the two drama texts as compared to the one in prose. In terms of the

influence goal request in texts, the total frequency of goal attempts in pursuit of share activity is 15 which is the fifth highest in terms of analysis.

### **Change relationship**

Following the analysis in the above statistics, there had been frequent change relationship goal requests in the two drama texts and a prose, whereby the frequencies had been highest “*Zwa Kangaṇama*” (drama) with 13 frequencies as contrasted to “*U thanya a si u ruḁa maṭo*” (drama) comprised of a of the lowest frequency of 2 and “*Mutsho wa zwifhinga*” (prose) with also a lower frequency of 4. The total frequency of change relationship is 19 which is the fourth highest in the table. In terms of compliance-gaining messages, the influence goal in change relationship goal, analysis revealed that frequencies were highest in drama text than in prose text extracts.

### **Change orientation**

Statistics of change orientation depicts diversified frequencies in drama and prose respectively, whereby the highest frequency is evident in extracts from the prose text “*Mutsho wa zwifhinga*” with 5 followed by “*U thanya a si u ruḁa maṭo*” with 2 and “*Zwa Kangaṇama*” (drama) with 0 frequency. Following the above table, there is a wide gap between a prose and the two drama texts. As with the analysis of the preceeding chapters above, change orientation occurs during interpersonal interaction, so much that the total frequency identified in this analysis is 7 which is second lowest in terms of analysis.

### **Obtain permission**

As contrasted to all the frequencies in the analysis above, obtain permission depicts a lowest total frequency of 2 with the frequency of 1 in both drama texts “*Zwa Kangaṇama*” and “*U thanya a si u ruḁa maṭo*” and a naught in prose text “*Mutsho wa zwifhinga*”. The total frequency for these texts is 2 which is the lowest in the table. Since obtain permission goal is characterised by analysis that are analogous with messages aimed at seeking permission for endorsement from someone in authority, there had been fewer requests for attainment of goal this goal.

## Enforce rights and obligation

As with other analysis above, enforce rights and obligation goal in the three texts reflect a high frequency in the second drama text “*U thanya a si u ruḁa maḁo*” with 9 frequencies followed by the first drama text with frequency of 8 and a very low frequency of 3 in prose text “*Mutsho wa zwifhinga*”, of which the total frequency is 20 which comprises the third highest frequency in the table. As regards frequencies there is a very close gap between drama texts and wider gap in terms of a prose text. This is influenced by the fact that enforce right and obligation is characterised by situational and direct variation during interpersonal communication. Influence interactions for enforce rights and obligation goals accomplishment are accompanied by coercions and threats that compel the message targets to fulfil a responsibility or comment on a specific issue during performance of daily activities.

In concluding the summary of statistical analysis above, it is evident that all total attempts goals of the second drama text: “*U thanya a si u ruḁa maḁo*” with 48 frequencies, followed by the first drama “*Zwa Kangaḁama*” with 45 frequencies and the prose “*Mutsho wa zwifhinga*” with the lowest frequency of 44. Interestingly, the total frequencies of all the three texts do not show a wide gap as they are within a closer range of 48, 45 and 44 respectively. As the analysis of the three text are consistent with the seven goals as claimed by proponents of the GPA theory such as Dillard (2012:176); Dillard & Marshall (2003:482); Dillard & Schrader (1998:2); Wilson (2012:137) and others, who argue that the seven goals are primary goals that lie at the beginning of GPA sequence. Therefore, the current researcher supports the ideal contributions of the above mention proponents of the literary texts in persuasion.

## CHAPTER 6

### CONCLUSION

#### 6.1 INTRODUCTION

Chapter six features discussions of selected earlier drama and prose texts of 1960-1979, drama and prose texts of 1980-1999 and drama and prose texts of 1999 -2009 which epitomised sequence of the Goal-Plan-Action theory instituted through human communication and behaviour in communities and social structures, whereby messages for compliance-gaining were initiated through requests, directives, and commands aimed at accomplishing influence primary goals: give advice, gain assistance, share activity, change relationship, change orientation, obtain permission and enforce rights and obligations coupled with fear threats, manipulation, propaganda and coercion. The same chapter addresses social and cultural issues of everyday life of individuals within the society, emerging in pursuit of influence goals from the literary texts which tackled thematic issues that relate to social and cultural values and norms typical to Vhavenda like: improvement of their lives by upholding social status, focus on education, fighting poverty within families and exercising power and control over others as communicated in the texts of the 1960's to the current decade in general.

#### 6.2 DISCUSSION OF ALL SIX (6) DRAMAS AND THREE (3) PROSE TEXTS

##### 6.2.1 Earlier Drama and Prose Texts from 1960 - 1979

###### 6.2.1.1 *Mabalanganye*

The outcomes of the analysis of compliance-gaining messages in “*Mabalanganye*” as a drama text demonstrates how a sequence of the Goal-Plan-Action by different sources of the influence message is instituted or founded in human behaviour. In the drama text, *Mabalanganye* the protagonist's life is entangled in the traditions, social conceptions and perceptions, identities and relationships determined by the structural set up or formation of his society. From Act 1 interactions within members of this society exhibit production of planned and goal directed communication. Messages for compliance-gaining are produced with clear goals in mind thus to

achieve a persuasive goal. Emanating from the social structures, residential clustering and relational connectivity of this community, the text is abounding with messages to accomplish give advice and gain assistance goals. Under certain circumstances especially compliance-seeking messages carry elements of manipulation, coercion and threats in persuasive discourses.

Since persuasion addresses complex issues of the society, Mabalanganye the protagonist in the drama text is seen interpreting all situations as carrying value that he complies voluntarily with the messages dictating activities for achieving individual and communal goals. In the opening setting, influence interactions among members communicate to achieve a specific goal that is relevant to the structure they constitute within the society. The requests, directives and commands mostly cover give advice, gain assistance, share activity and enforce rights and obligations (depending on the authoritative position of the source, e.g. Sengeza) goals in preparation for the visiting chiefs.

Given that persuasion deals with human affairs, out of human nature and his quest for the throne Mabalanganye's ego is strengthened when he becomes persuaded towards Vho-Nwasundani and Vho-Nwafunyunyu's anchor points. Compliance-seeking messages they produce about their judgement of the situation and their quality of arguments they produce in attempting to achieve mainly (i) a change in orientation goal by pursuing to alter Mabalanganye's attitude and standpoint with regard to fundamental cultural procedures of inheritance of chieftaincy and (ii) change relationship goal in reference to his relationship with Sengeza and Mushanzhoni. Their messages are carefully generated and selected following adjustment of plans to succeed in pursuing Mabalanganye to comply.

While it is generally claimed that message production during persuasion is intended to achieve good things in life, the observation in persuasive encounters in analysis of messages to attain the goals above display intentional duality depending on the activities to be performed by the target of the message in that although it might sound good for him to change his relationship with Sengeza, but deceiving Gandamipfa and poisoning Sengeza are evil activities and therefore regarded as bad behaviour. In this context success in advancing compelling arguments that garnered persuasion by the sources resulted into unpleasant outcomes. The conclusion for explaining the theory is that in some cases pursuit of some goals coupled with wrongful acts may not necessarily benefit the source, the target nor any individual within the society.



### 6.2.1.2. *Vhamusanda Vho-Dzegere*

In the drama text *Vhamusanda Vho-Dzegere* the dialogue exhibits the Vhavenḁa cultural world recognisable in traditional leadership struggles of the time. In the text the tragic plot presents Vho-Dzegere as the main character facing a crisis and the circumstance that leads him to generate the clear message of achieving a gain assistance goal within the GPA model context. It confirms the assertion that in message production, goals relate to social interactions contexts depending of either personal or communal grounds. Central to this action, is the realisation of Vho-Dzegere about the presence of hostile fate which ignites his initial interactions. Indeed in his response Vho-Nemuḁanzhela alludes to the assumptions about the hostile fate presented in the plot by complying with the issue raised indicating his correct interpretation of what was said. Communication and coordination with other characters in the beginning of the text portrays how Vho-Dzegere's (the tragic hero) actions of seeking compliance are motivated, explained, shaped and constrained by interaction goals. Unfortunately, the primary goals he tries to achieve (restoration of his land to its former glory) and the language used in servicing them during the interactions describing mainly events in the plot are proliferated with flaws that drag him to his death.

However, it should be noted that within the same plot, in his attempts to restore the dignity of his land, Nyelisani another main character emerged in compliance to Vho-Dzegere's call and ascended the throne with his ambitions. The interactive process in exchange of messages between him and other characters exhibit Nyelisani's persuasive efforts in planning his influence attempts to change the behaviour of his subordinates. In pursuit of his goals, he was skilful in that he used compliance-gaining strategies and tactics, including coercion and threats that even Vho-Dzegere appreciated success of his exceptional qualities in his leadership.

Nyelisani's presence in Lumbelule and his rise to achieving fame escalated his relations with the community which resulted in him being considered as powerful and appreciated. Unfortunately, his situation is short-lived since he is summoned back to Tshafhome which he ultimately complies in servicing relational goals within his own royal family to achieve his obligations.

### 6.2.1.3 *Musandiwa na khotsi Vho-Łiwalaga*

“*Musandiwa na khotsi Vho-Łiwalaga*” is a prose text which narrates discourses that display the social structure and communicative linguistic patterns people encounter every day. It is written from the relational model perspective where imaginary experiences depict how through interpersonal communication people of Mulelema transmit and interpret their messages in fulfilling their interpersonal goals. Through direct dialogues where characters interact, the text show problems of personality and human emotions during relational encounters. Evidenced communicative encounters between Vho-Łiwalaga’s family and community demonstrates how they share values, beliefs and opinions for achievement of different goals during interactions.

The behaviour of an individual is evaluated from power, authority and social ranks depending on the institutional representations (the chief and his tribal council with power over Vho-Łiwalaga); equality matching in interactions are used to resolve imbalances in maintaining relationships (arranged and forced marriages) and message production through interactions influence goals for putting relationships in proportion (Musandiwa accepts his sister and his father’s apology and assist them with money

## 6.2.2 Drama and Prose Texts from 1980-1989

### 6.2.2.1 *Ndi muŁodzi muni?*

Introductory conversations in “*Ndi muŁodzi muni?*” compliance-gaining messages display how persuasion is co-constructed by the source and the target during interpersonal interactions. In persuasive communication, interactants participate in producing compliance-gaining messages in a cooperative way to achieve goals relevant to their motives and needs during conversations as observed in the conversation between Vho-Itani and Vho-Razwithu. Communicative situations influence achievement of different goals depending on interpersonal relations which at certain times are achieved or not achieved as displayed in Vho-Itani and Vho-Arina's conversation on page 9. They exchange roles of source and target in pursuit of several goals in the opening scenes.

Vho-Itani also persuades Vho-Razwithu not to engage in further studies while he enrolls for his degree which amount to manipulation in persuasion. During Vho-Itani's absence Vho-Razwithu

as the source deceives Vho-Arina creating an obscured situation amounting to persuasion when he lures her into drinking wine- the situation ending up an immoral behaviour. The incident revealing that at times persuasion may lead to unacceptable behaviour which denotes how interactions constitute communication within the lives of communities while goals to be achieved remain constant. At the university Vho-Itani's age and experience fails him when his messages do not garner persuasion among the students, but he in turn threatened into not submitting his assignment.

Because in persuasion morality may at times be obscured that source often robs or limit the target's choices through manipulation, Vho-Itani's nepotism and corruption activities cause annoyance in the society. He successfully persuades Vho-Selina to fall in love with him in exchange for a better job. Later in the text Vho-Daina - another lady falls into the same trap where the messages she receives from Vho-Itani exert pressure (his verbal and nonverbal behaviour tactics in the situation deceive her) to perform what he or she does not want to do, but ultimately accepts to act as he suggests and enter into an intimate relationship with him. At home Vho-Arina, his wife persuades him to stop his unacceptable behaviour, especially coming home late without success.

The irony brought about by persuasive messages in the discourses from the text is that communicative scenes are proliferated with interpersonal interactions offering a different model of the society depicted in Vho-Nyamarandela's messages. In fear, she reprimands Vho-Maraga, her son to refrain from sharpening his blades - a persuasive attempt to curb her foreseen disaster. Unfortunately, because of his anger, Vho-Maraga engages in continuous aversive stimulated behaviours to revenge Vho-Itani's action towards their wives (persuading them to engage in sexual relations with him). That shakes the whole community although pitying him, his threats to his wife, misuse of his power to displace men and other persuasive actions leads to his fall. Collectively men from the community persuade each other into killing him. His plea to be pardoned and the arguments he advances does not convince his attackers to spare his life. The disaster mourned and also mocked by the community

#### 6.2.2.2 *Zwo lungwa*

In “*Zwo lungwa*” immorality, dishonesty and corruption carry the plot through production of deceptive messages from Vho-Rabaḍa - man of the cloth who misuses his credibility and power to

manipulate his female congregant and family members. In the first instance, he influences Vho-Efa to believe that their relationship is aligned to God's creation order, therefore engaging in intimate relationship may not constitute immorality. Vho-Efa's acceptance to the idea and her contribution through her reciprocal messages lead to various communication activities which instead of constituting persuasion towards offering solutions to their community, everyone becomes dissatisfied by the relationship.

Vho-Rabaḁa misleads members of his family, friends and congregation through manipulation of various linguistic strategies to affect their mental functioning into believing in him (Vho-Thisumbwi leaving his wife in Vho-Rabaḁa's hands in a belief that she will bear children). Although Vho-Rabaḁa sometimes shows remorse, his wife Vho-Arina persuading him to change from his bad behaviour, he relapses and continues not to comply. As the conflict rises, the elders of his church curse him without success since his planning in message generation is always targeted at escalating his relationship with Vho-Efa which ultimately lead him to commit suicide.

#### 6.2.2.3 *Ndo ḁiṭhuvha mithenga*

The plot of the text “*Ndo ḁiṭhuvha mithenga*” is carried through discourses where generation and selection of messages are woven around Mashudu, the protagonist's social life experiences within the social structures around her. Such generation of influence attempt messages depends on the types of goals she and other characters emerging as social actors in that setting wish to achieve. The most significant episodic units in which conversational turns display persuasive messages emerge when Mashudu persuades her friend Nnyambeni to assist her choose between Mmbangiseni and Edzisani. Nnyambeni's resistance does not last long. Mashudu's ordeal lead her to consult at the hospital where her encounters with the nurse show that in communication, the compliance-gaining messages between the source and the target may depict two-way sequence of requests where both participants in the conversation exchange roles leading to co-compliance. Further, while the source and the target may be agreeing in pursuit of a specific goal, stability and uncontrollability of the obstacles may deter achievement of such influence goal as observable on the scenario in the examination room (p.11).

When Mashudu meets Edzisani she persuades him to leave all her ex-girlfriends which he complies to, but later he becomes the source of compliance-gaining messages although some carry deceit. In pursuit for truth, she tactically pushes Musiwalo into declaring her relationship with Edzisani. Although Mashudu is not threatened about her pregnancy, she fails to convince Edzisani who persuades her to abort with success. Through coercion, she finds herself compelled to stay with Vho-Dumbana, but later her tactics work for her as she facilitates her release on her own. Vho-Dumbana is persuaded to abandon his goal without any compensation. Unfortunately, Mashudu's marriage to Ndivhaleni, although built from her insistence, is shortlived and finally terminated by cultural beliefs and values upheld by the circumstances of time. Since she is not falling pregnant, she is forced to leave the homestead.

### **6.2.3 Drama and Prose Texts from 1990 to 2009**

#### *6.2.3.1 Zwa Kangaṇama*

From the first act, the nature of messages in “*Zwa Kangaṇama*” are aimed at reflection of compliance-gaining in persuasion through deception since in the opening discussion between Koto and Thivhavhudzi expose the behavioural incongruity among young girls within societies. Koto persuades her not to leave Sambula fearing for the danger she will be exposed to if she falls in love with Nkoleleni. Thivhavhudzi on one hand, pursues that Nkoleleni commit himself to her by also paying a courtesy visit to her parents which will serve as a binding activity in maintaining their relationship. On the other hand, Koto provides Nkoleleni with the information which although truthful, destroys his relationship with Thivhavhudzi.

When Nkoleleni asks Thivhavhudzi about her being involved with other male mates, she resists, but upon his reactions to dump her, her mother and aunt passively react to persuading him not to leave her. In pursuit to keep his position in the job, Vho-Kwambate also persuade Thivhavhudzi not to reveal anything about their secretive advances and she agrees. In furtherance of the plot and the theme, Vho-Denga's concerns about those who murder others within the community becomes a point of reference for de-escalation of Nkoleleni and Lucy's relationship.

Subsequently, Vho-Ntsieni's reactions and anger towards Vho-Magwashu's (Nkoleleni's) family create a vacuum where the family's needs for Nkoleleni to marry Thivhavhudzi as a motivation to

fill the gap created by the rumours is thwarted. Such circumstances do not deter him to agree with the family in justifying his resistance to marry Thivhavhudzi since he has evidence that he is not responsible for her pregnancy. The pressure he receives from the family, Thivhavhudzi and the social workers is unravelled when the spy tapes are revealed during the proceedings when he is proved innocent. While Thivhavhudzi's persuasive pressure is proved to be void of truth, Nkoleleni face another persuasive force from Lucy who also consult with regard to claiming child maintenance from him too.

#### 6.2.3.2 *U thanya a si u ruḁa maḁo*

The theme of the text in "*U thanya a si u ruḁa maḁo*" is encircled by Lufuno - the main character's actions throughout the play. Her character displays understanding and interpretation of the name of the book from the message contexts and the effects of compliance-seeking messages against compliance-resistance encounters. The opening dialogue is an influence interaction that shed light on the type of life Lufuno leads as observed from the messages exchanged between the two characters. Vho-Sara's persuasive messages are produced from the parental perspective while Lufuno's responses depict a delinquent female student depicting the relevance of the GPA perspectives applications in the text. She persuades her to do her school work, respect teachers, change her attitude towards Ndaedzo and stop moving around.

At school Ndaedzo encourages other students to take heed of the school work and please the teachers. At home her aunt reprimands her to refrain from keeping in the company of bad girls. Ndaedzo agrees to refrain from that group which shows effectiveness of her aunt's message. At school, when the teacher tries to persuade the students to submit their work, they advance various excuses, but at each point he keeps persisting changing his tactics in message reformulation to gain compliance with little or no success from Lufuno's and her acquaintances.

Lufuno accepts Maanḁa's request to go sleep at his house which she complies voluntarily. When she arrives home the following morning, in pursuit of various goals, Vho-Sara struggles to persuade Lufuno towards modification of her behaviour until Vho-Phungo (her father) interferes in the conversation. By the turn of matters during the threesome influence interactions, Vho-Sara

intentionally tries to influence him to exert force by beating Lufuno - an action he refuses performing because of his belief and knowledge that it is unlawful.

Further, Maanda, Lufuno's boyfriend persuades Ndaedzo to accept his proposal in establishing an intimate relationship. He does that with competency and succeeds. Hoping to escalate the relationship, Lufuno makes requests to go with Maanda to his house which he refuses giving reasons and obstacles for his resistance. When Vho-Sara requests a school report from Lufuno, she refuses and seeing that her mother is more stable in communicating her demand, Lufuno threatens to commit suicide - a topic avoidance strategy to facilitate her noncompliance. When Lufuno is asked to offer help during Ndaedzo's marriage arrangements, she becomes irritable showing unwillingness to be part of the processes. Finally, she tries to persuade Maanda into accepting responsibility towards her pregnancy which he denies and chase her away.

#### *6.2.3.3 Mutsho wa zwifhinga*

The prose text "*Mutsho wa zwifhinga*" communicative goals mirror situations and the setting of the new dispensation in the Republic of South Africa. It addresses prevalent problems socially constructed and enacted depicting the lives of the society through the characters from the areas surrounding Folovhodwe. Interestingly, the influence interactions reflect how communication facilitates attitudinal attributes among communities that live as co-existing and interdependent, but in serious contrastive opposition socio-culturally, political, economical and so on. Compliance-gaining messages for dramatic exposition in the plot are woven from differently connected individuals of the same society who are communally engaged in influence interactions with shared against unshared languages features, similar and dissimilar historical perceptions and experiences within the same geographical area. That is why Mukonqi's mother and his friend Alugumi refuse to believe his claims about Annetjie.

As the dramatic theme progresses, Mukonqi's mother being more persuaded, show alignment of her judgement with him also following his preferences in front of Vho-Luvhengo (his father). In this way, persuasion facilitates their relational closeness reinforcing their happiness. Importantly, in persuasion Mukonqi and Annetjie during an episodic interaction are portrayed struggling in choosing the most effective persuasive strategy (in message choice) before class (p.28) in seeking

compliance from each other. Each search for the most appropriate approach that will fit their situation which might be restricted by their cultural differences and they are together fighting to overcome in pursuit of their goal.

In the meeting of the AWB's, concerns raised on how blacks should be treated display how interaction goals help explain factors affecting persuasive message production. The compliance-gaining messages articulated at the meeting in Vivo is a reflection of the member's cultural stance in addressing various complex issues during their decade. Conversely, Annetjie's resistance to Fourie and her father's demands echo how she as the target also exert her cognitive and behavioural effort to maintain her counter influence attempts. Multiple goals emerge from her arguments therefore her resistance strategies are in pursuit of her own multiple goals targeted towards her persuaders too.

Then again, the complexities of influence interactions in the discourses from the prose text, highlight Annetjie's communicative competency skills during persuasion, as well as her stance after evaluating all communicative variables to select those that are true to herself and also befitting societal changes in the new dispensation in South Africa

### **6.3 SUMMARY OF THE SEVEN PRIMARY GOALS IN ANALYSIS OF DRAMA AND PROSE TEXTS IDENTIFIED**

The table below depicts a brief summary of analysis of persuasive messages of all the selected drama and prose texts (1960-2009) respectively as illustrated below, based on the seven (7) primary goals typologies namely gain assistance, give advice, share activity, change relations, change orientations, obtain permission, enforce rights and obligations as revealed by proponents of the GPA theory in Human Communication Research such as Dillard (1990; 2004; 2008), Cody, Canary & Smith (1994), Wilson (1997, 2002, 2009; 2010), Schrader & Dillard (1998), O'Keefe (2002), Heller (2004), Koemer & Floyd (2009), Polomares (2009, 2011); Hess & Cofelt (2012) that is relevant to theories of message production in relation to persuasion which this research focusing upon.



**Table 7**

<b>Item</b>	<b>Goals</b>	<b>Earlier Drama and Prose Texts 1960-1979</b>	<b>Drama and Prose texts of 1980-1989</b>	<b>Drama and Prose Texts of 1990-2009</b>	<b>Frequency</b>
1	Give Advice	122	87	80	289
2	Gain Assistance	143	152	97	392
3	Share Activity	50	33	24	107
4	Change Relationship	34	13	20	67
5	Change Orientation	19	22	18	59
6	Obtain Permission	19	10	10	39
7	Enforce Rights and Obligation	67	42	19	128
		<b>454</b>	<b>359</b>	<b>268</b>	<b>1081</b>

**Give advice**

As regards the statistical analysis illustrated above, give advice as a primary goal depicts higher compliance-gaining messages of influence attempts of 122 in the selected earlier drama and prose texts written between 1960-1979 followed by those of those between 1980-1989 with 87 and the least in those of 2000-2009 with 80. In terms of the above observation, compliance-gaining messages of give advice attempts in all drama in the selected texts are higher than those of prose texts since give advice in target changing lifestyle, health and undesirable habits, its goal is low in source benefit, but high in target benefit mostly prominently occurring among family members. Following the above statistics in the table above, give advice as a primary goal has 289 total frequencies being the second highest in terms of analysis.

**Gain assistance**

As revealed by the statistical analysis of all selected drama and prose texts in the table above, gain assistance as a primary goal category whose characteristics is high in source benefit and low in target benefit with influence intentions of obtaining information, favours and benefits is most prevalent in earlier drama and prose texts which featured during the period: 1960-1979. The

compliance-gaining messages have influence attempts of 143 frequencies as contrasted to the second and third categories of drama and prose texts of 1980-1989 with influence attempts of 152 frequencies and those between the periods of 1990-2009 with influence attempts 97 frequencies. Following the above statistics there is high source of compliance-gaining messages in selected earlier drama and prose texts of 1960-1979, followed by those of 1980-1989 and the least being those between 1990-2009. In terms of the above statement, the total frequency of goal attempts in pursuit of gain assistance goal is 392, which is the highest in terms of source benefit when compliance-gaining messages are produced to facilitate communication revealing persuasive situation when the activity is performed by a target.

### **Share activity**

As with the former two statistical analysis discussed above, share activity as a primary goals category has highest compliance-gaining messages in the first selected drama texts written between 1960-1979 with 50 frequencies followed by second selected drama texts of 1980-1989 composed of 33 frequencies and the least being selected prose texts written between year 1990-2009 with 24 frequencies. The total frequency of share activity in all selected texts in this study is 107 which constitute the fourth highest goal attempt in this statistical table. The results of the analysis in this study could have been influenced by the fact that share activity is either reciprocal or coordinated source benefit and target benefit being characterised by the fact that activities performed are shared.

### **Change relationship**

Change relationship as a primary goal category in this statistical table reflect a contrast of compliance-gaining messages with the former three categories of texts discussed above as it reflect similar situation of highest frequencies in selected drama texts of 1960-1979 with 34 frequencies followed by selected prose texts of period between 1980-1989 with 20 frequencies, whereas the second drama texts of year 1990-2009 are the least on the column with 13 frequencies, which constitute the total frequencies of 67, which constitute the fifth highest goal attempt in the table above. The result of this category could have been infuneced by the fact that compliance-gaining messages of change relationship are characterised by the fact that ‘change relation’ is high in

source benefit while the target act voluntarily or involuntarily in relation with the source, while on the same vein the goal of the source may be to initiate, escalate or de-escalate the relationship with the target.

### **Change orientation**

In contrast to the former four statistical analysis of primary goals categories of give advice, change assistance, shared activity and change relationship, frequencies of change orientation of first selected drama of earlier texts of 1960-1979 has lower frequencies of 19 as compared with those of the second selected drama text that emerged between 1980-1989 with 22 frequencies, whereas the selected prose texts between the year 1990-2009 have the lowest frequencies of 18, while the total frequency is 59 which constitute the sixth highest goal attempt. The compliance-gaining message in this goal attempt is fueled by the fact that its stance is different in that it benefits the group and neither the source nor target.

### **Obtain permission**

Obtain permission as a primary goal category of earlier selected drama text of 1960-1979 share the same number of frequencies of change orientation with 19 frequencies whereas the second selected category of drama texts of year 1980-1989 equate the one for selected prose texts of year 1990-2009 each with 10 frequencies respectively, which together constitute the total frequency of 39 which constitute the lowest frequency in the statistical table above. The results of this category could have been influenced by the fact that during influence interactions compliance-gaining messages in obtain permission as goal attainment is influenced by fact that permission sought is granted or obtained through endorsement of someone in power.

### **Enforce rights and obligations**

As with the give advice, change assistance, shared activity and obtain permission, enforced rights and obligation as primary goal in earlier selected drama texts of 1960-1979 depicts higher frequencies of 67 whereas the second selected drama texts of 1980-1989 have a frequency of 42, while the selected prose texts of the period between year 1990-2009 is lower than those of drama texts with a frequency of 19. The compliance-gaining messages in this goal attempts have a total

frequency of 128 which constitute the third highest goal attempt in this research study. The high goal attempt could have influenced by the culture of this category which induces someone to fulfil responsibility, commitments or stop harmful behaviour.

In conclusion, statistical analysis also revealed the total goal attempts of all seven goals in selected earlier drama texts of 1960-1979 as reflected vertically in the table above amount to 454 frequencies whereas those between 1980-1989 are 359 frequencies, and those between year 2000-2009 has 268 frequencies, which in total constitute a grand total of 1081 frequencies.

#### **6.4 SOCIAL AND CULTURAL ISSUES EMERGING IN PURSUIT OF INFLUENCE GOALS FROM THE LITERARY TEXTS**

So far the three objectives and the research questions pertaining to the study of persuasion in compliance-gaining messages has been covered. Interaction goals from textual extracts were identified, plans, tactics and strategies employed to achieve such goals were highlighted while positive and negative outcomes of messages substantiated during analysis of all texts have been discussed. Nonetheless, since persuasion is pervasive in human affairs whereby many issues are confronted, some which are complex in addressing the everyday life of individuals within the society De Wet (2010:6), discussions in the study did not tackle thematic issues that relate to social and cultural values and norms typical to Vhivenḁa communicated in the texts from the 60's to the current decade. As Wilson (2009:2) stated that individuals interact to solve diverse social problems like improvement of their lives, through upholding social status, focus on education, fighting poverty within families, exercising power and control over others, this section deals with such issues as reflected in the texts.

It is true that spontaneous discourse is produced by subjects in their daily lives and that books comprise basic material for discourse analysis appropriate for certain types of research purposes since interest in discourses is a means of understanding social reality as reflected in Ruiz (2009). Through characters in Tshivendḁ texts, extracts studied supported the GPA theory as well as other theories applications focussed on human communication in production of compliance-gaining messages across a wide range of social behaviours and forms of persuasion. The context of messages produced during compliance-gaining episodes reflected representation of social reality

enacted by characters during interpersonal interactions. The texts enhanced what is learnt from communication as understood from a variety of goal structures and attainment thereof during persuasion through conversational turns as described by Dillard and Solomon (2000:173).

Although the corpus of literary texts studied in this research represent broad periods revealing diverse voices and community settings, they reflect cultural, social, religious, as well as traditional and current politics of human lives drawn from various points in the history of Vhavenḁa. From the social constructivism perspective, social interactions among different characters highlight real-life contexts depicting knowledge constructed from different Vhavenḁa generations during production and processing of messages in fulfilment of various social goals in the texts extracts.

Firstly, to support that humans possess social instincts to form and maintain interpersonal relationships that are subjected to evolutionary pressures, actions of conflicts with the purpose of achieving different goals enacted by different characters in the texts along various periods show that fundamental interpersonal challenges are also subject to evolution. Secondly, the linguistic structures and grammar for expressing relationships evolve with the use of language within societies too as brought to light from different expressions of language extracted from various texts in their quest to change behaviour of others. The ideas expressed here apply to the current lives of Vhavenḁa as a society and they are evolving in their social lives as will be reflected below:

### **Fiske's (2004) Relational Model Applications**

Koernoer and Floyd (2009:293) highlighted in their study that relational bonds are determined by communal sharing like in familial bonds and tribal relationships. The texts reveal that stable family communication patterns demonstrate support of evolutionary stance that biologically or genetically related family members influence each other easily than genetically unrelated members. Equally so, this phenomenon plays a significant role in the current societies as parents still have moral ethical and legal obligations to care for their children Pinker (2002) cited in Koerner AF and Floyd (2009:38). Although during traditional times orphans were adopted by their immediate family members like aunts and uncles, the model is tarnished these days since we come across orphanages and the so called street kids among our societies.

In addition, authority ranking where each rank sets rights and responsibilities for evaluating own and others' behaviours plays a crucial role in affecting attitude change for goal attainment. From the texts, analysis showed that within Vhavanḁa communities, attainment of goals is linked with admonishing disrespect encouraging respect for senior members of the community, proper governance dominated by chief in the higher ranking, power being kept in the family (Nyelisani putting plans in place; when allegiance is paid to a foreigner becoming the mostly respected with powers to distribute and delegating work among subordinates). The powerful status also carries authoritative words calling for more respect among family members where fatherhood is a respectable position which does not cease even after serious mistakes committed as seen in Vho-Ḵwalaga's behaviour and Vho-Ema advising her children not to disrespect their father (p.7). In some instances, the absence of father calls for the uncles to assume the role. This practice still prevails in the current life styles of Vhavanḁa but sometimes messages from parents produced with fear appeals to encourage compliance if judged negatively by the target, are impeded; provoking more resistance, for example: Lufuno and friends in "*U thanya a si u ruḁa maḁo*" and Annetjie in "*Mutsho wa zwifhinga*".

With a shift of religion, such respect is extended beyond humans escalating to respect of God including Gods who are believed to possess power to punish as claimed by Vho-Maraga and friends (after consulting the traditional doctor and Vho-Rabaḁa when Thisumbwi finds him with Vho-Efa (his wife), he proclaims his awareness of his wrongdoing deserving admonition.

On one hand, linked to the perception above is the somewhat untarnished belief system of Vhavanḁa where traditional healing and healers is treated as part of traditional setting with larger role to play in defining the lives of the community (Sengedza and Vho-Dzegere), divinity bones-spelling danger and plot to kill Vho-Dzegere advice is taken seriously influencing actions, ghosts and respect for nature (not moving around at night as a norm which Vho-Maswinganadzo uphold. On the other hand, emergence of Christianity is another belief system prevailing in the society creating controversies where actions of Christians are in contradiction with good morals. Vho-Tshiembe and her son Thisumbwi who refuses his praise name in respect of the new religion he adopted. He reverts when he observes that Vho-Rabada manipulated his belief deceiving him (Thisumbwi) to believe in getting Vho-Efa to stay in his house with the pretext that he is praying for her to conceive. Both belief systems still prevail in the lives of some Vhavanḁa communities.

Further, from the character's interactions in the texts demonstrate that education and the concept of education playing a significant role in changing members of the society's for better life has been taken seriously in the 60's. From the extracts, parents, teachers and some community members are also seen playing part in decisions or encouragement regarding education of their children and colleagues as displayed in Musandiwa as a character. That sense importance threads into the 70's when pursuit for attainment of higher status, Vho-Itani enrolls at the university, Mashudu expresses her wish to enrol privately convinces Vho-Dumbana how the family will benefit if she does. This concept also ties with human rights and responsibilities where disrespect, indolence and teenage pregnancy is discouraged because they hinder progress and upward progression among youth. It is demonstrated that ignorance towards education do not consolidate or strengthen relationships but destroy even future plans. The formal and informal education orientations following indigenous versions of knowledge acquisition in a cultural setting is exhibited when royal responsibilities are distributed to young women according to age groups while being taught and learning how to handle the royal family visitors, assets or material including the way to respond to the chief; and Vho-Sara insisting that Lufuno may not just sleep or stay at home doing nothing. She is instructed to either go to school or do some chores at home. Currently, among Vhavenda communities the importance of education (including acquisition of indigenous forms of knowledge and skills) is communicated in communal settings, churches, forums as well as most forms of media.

Vhavenda had a firm justice system with clear mitigation and instituting punishment and fines payments where the instigator also new the consequences- a R10 note for not obeying one's husband seemed to be a standard rate. While refusing arranged marriages results in expulsion at home, that could be violated since the girl could stay with immediate families without serious accusations. Texts of the 60's describe infiltration of the new legal system- Vho-Liwalaga getting jail sentence which continues to the 70's, Vho-Tshiembe discouraging Thisumbwi from committing any crime despite his anger and the traditional healer advising that abortion is considered as killing, therefore, not promoted even those who assist in such do it undercover being fully aware that it is illegal. The concept served until with the new dispensation where 'The Choice of Termination of Pregnancy Act of 1997' provides terms and conditions for abortion in the Republic of South Africa.

In addition, in disciplining children, excessive misbehaviour where the target ignores being reprimanded in words, that is followed by spanking to cultivate acceptable conduct in families for acceptance in the society. Spanking and beating is still practised in acts of coercion even though it is being discouraged describing that as unlawful and infliction of such action leading to arrest irrespective of the social status of the persuader.

Further, polygamous marriages have been acceptable in the lives of Vhavenda. Even presently although there are stipulation of conditions regulating men marrying subsequent wives and Christianity frowning against polygamy, some men follow the practice without hindrances. Nevertheless, intimate relationships where a man establish a relationship with another man's wife and visa versa is immoral and unacceptable as revealed in some of the texts analysed, for example, Vho-Rabaḡa with Vho-Efa and Vho-Itani with Vho-Selina.

Supplementary to the aforesaid, some compliance-seeking messages address interpretation of politeness across cultures, age groups, ranks of power and political affiliation as influenced by the larger culture of the country applied to Vhavenda. Berger's (2000:161) allusion on the fitness value of actions and messages stresses the importance of efficiency in message production during discourses. He suggests that when influence interactions are generated with negative emotions of a frustrated source, excess compliance-gaining messages may be characterised by problems of achieving the desired goals. Therefore, for achievement of goals the social appropriateness principle should be applied because social interaction skill call for communication competence to achieve the desired goal. Observable from analysis of the texts are politeness expressions in compliance-seeking messages enhancing goal attainment in naming "*vhananga*" (my children), "*likhotho*" (the strong one) as well as many family and clan praise-names which when utter to targets, refine emotions and decrease resistance possibilities.

Evidently, during some influence episodes, messages affect politeness judgement shaped by language through explicitness, dominance (manipulation and deception) and argument or the reason advanced associated with respect for the target of the message. However, usually in relational uncertainties that attribute is violated during interactions denoting breakdown in communication, example, Vho-Efa's response to Thisumbwi in act 3 scene1 and when Lufuno speaks to Maanda about her wish to visit him. Some face-to face- interactions mark personal



judgements leading to detection of deception against truthfulness and dishonesty during influence episodes. In these cases, humour and topic avoidance are used as linguistic strategies in communication management where either the source or the target tactically plans messages that are not hurtful or inappropriate to ease tensions and serious matters (saving face) in pursuit of her or his goal. Managing communication process is a skill necessary in our daily lives to avoid encountering emotional cost which is countered by politeness tactics in messages that seek to achieve one goal or another.

Tied to the notion above, accomplishment of goals compliance-seeking messages with high fear appeals from the source carry unpleasant emotions from the target standpoint. Instead of being more effective in propelling change in behaviour, they may also call for resistance. As evidenced from Thivhavhudzi, Lufuno and Annetjie as characters, when culture determines sharing of meanings in members of same community, some verbal and nonverbal messages during influence interactions may not scare the target such as discouraging Thivhavhudzi against abortion, reprimanding Lufuno against male partners and concentrate on her studies and addressing the danger of associating with blacks to Annetjie are a few examples of resistance to change. Aligned to the claim is that the South African concept of creating the rainbow nation is still a myth since there are still Afrikaner and African communities that still frown and resist mixed marriages.

Other supplemental issues of social significance in communities addressed within the GPA theory scope where grounding of content in the flow of various conversations, may be briefly described as follows:

- Rule of nature declares that the outcomes of sin is death portrayed in failing of the plot to poison Sengeza, Mabalanganye is killed in the battle, Thisumbwi survives poisoning instead Vho-Rabada as the culprit commits suicide and Mashudu's dishonesty lead her to barrenness and later loses her marriage with Ndivhaleni. Favouritism as human instinct: when the chief favours younger women over older wives, jealousy brews leading to plotting his death. Negative ambitious motivations are always thwarted or overcome as in most characters' lives (Vho-Itani, Mabalanganye, Lufuno, etc).
- Death of a mother is a societal concern where the sympathetic treatment is exercised by family members, school teachers and the community in caring for the child. Therefore,

foster care was a familial responsibility while ‘street kids’ concepts were unknown because of closely knit familial relations. In current situations, some Vhavenda families still take care of orphans with the financial support of social grants.

- The discourses revealed exercise of patients’ rights in the health system from earlier periods evidenced in Musandiwa reprimanded for knocking the girl against the door. Patients were always treated with care, for example, Mashudu being treated well and Mukondi taking care of Van der Merwe at the hospital. Remarkably, sometimes patients make unreasonable demands (p.10) in “*Ndo dithuvha mithenga*”. Such experiences occur and are practiced creating communicative contexts in our communities today.
- Reconciliation and forgiveness is norm modelling the society through communication demonstrated by Musandiwa and her father on problems of forced marriage while with Annetjie’s case her father was against marriage across cultures. Typical of Vhavenda as a collectivist society, the texts highlight sharing of problems; i.e. problems are shared communally. When actions for achieving goals whether with good or bad intentions are also sanctioned from other angles by members of the society becoming topic for conversations as in; cattle destroying mealie-fields, Makheila’s excessive drinking habit is discouraged and quarrels are solved on the spot in cultural settings.
- Tight predetermined communication systems servicing protocol are depicted as practiced from early ages when keeping royal secrets is obligatory and considered as a reputable position especially messengers as channels of communication, traditional healers and also pastors, although some use manipulation to protect their bad motives during influence interactions. At times the protection intentions are maintained when leaders encircling themselves with strong men they trust, although at times destruction is plotted through them like in Vho- Dzegere’s life. Traditional life is anchored in wisdom too demonstrated in seeking for Vho-Nyelisani, likewise constituting current traditional councils relies on credibility and likeability of individuals serving the communities.

## 6.5 CONCLUSION

Through literary linguistics study the researcher explored how compliance-seeking messages in selected Tshivenda literary texts, specifically prose and drama texts are directed towards the achievement of goals by the persuader within the persuasion communication process. Analysis of

discourse excerpts following the GPA theory of message production with other associated linguistic theories revealed thematic properties in literary texts unfolding through interpersonal persuasion communication during human communication. Those interrelated theories processes were manipulated to define goals to give evidence on how persuasive communication ensued in socio-cultural lives of Vhavanḁa as a distinct society then and now which links to accumulation of knowledge for negotiating goal attainment during everyday interactions.

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